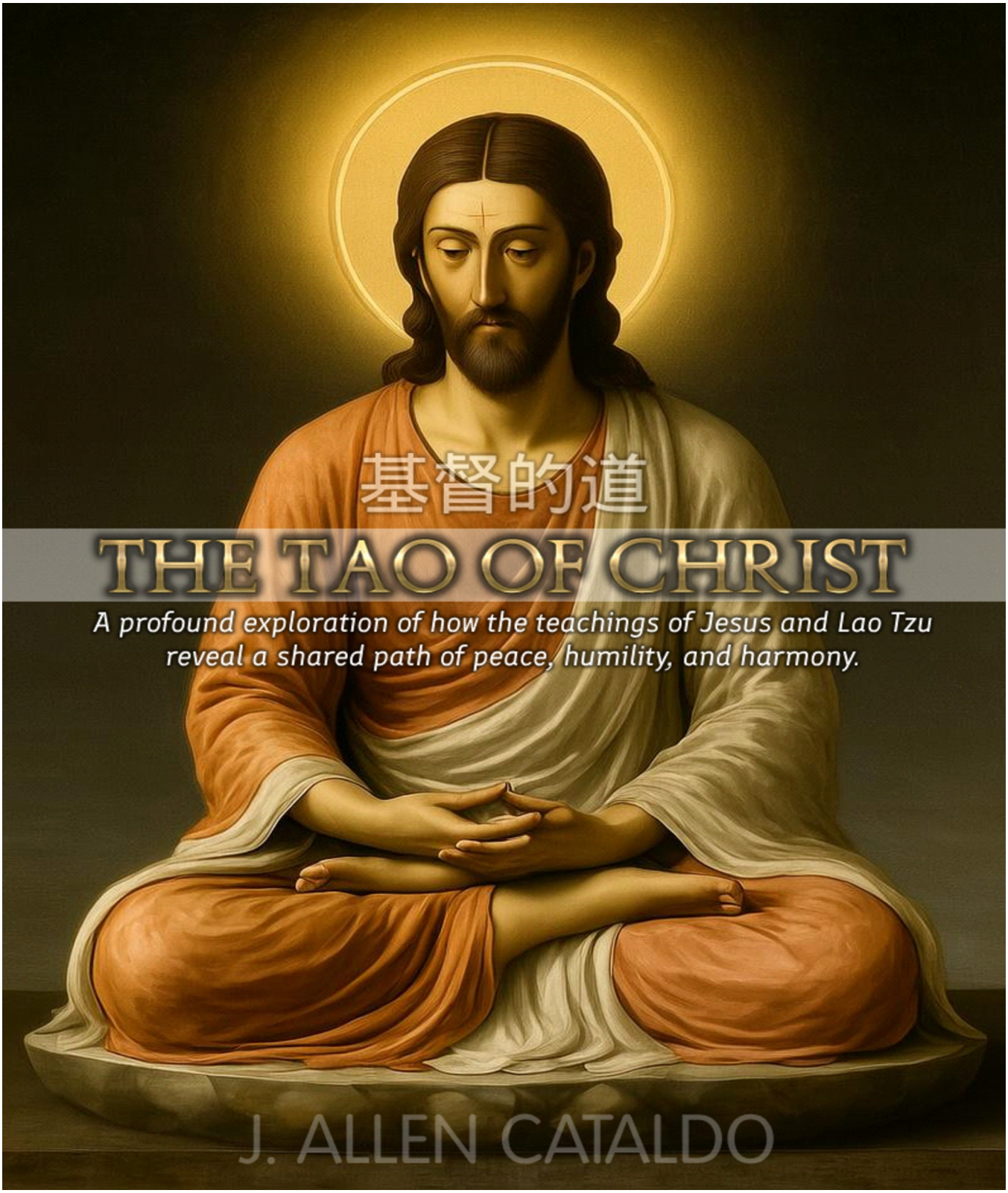
基督的道
THE TAO OF CHRIST
A profound exploration of how the teachings of Jesus and Lao Tzu reveal a shared path of peace, humility, and harmony.
J. ALLEN CATALDO

This book is lovingly dedicated to the memory of Alan Watts, whose voice lit the path between East and West and taught us to dance with the mystery instead of trying to solve it.

Introduction: The Tao of Christ

The Tao Te Ching, attributed to the ancient Chinese sage Lao Tzu, is more than a philosophical text—it is a quiet thunderclap of divine wisdom, echoing across centuries and civilizations. Composed over 2,500 years ago, it distills a way of life so simple, so natural, and yet so profoundly counter to human ego and ambition that its truths feel eternal.

Lao Tzu—whose name simply means “Old Master” or more accurately "The Old Boy"—left behind almost no trace of his personal life. He is less a figure of legend than a whisper in history, a man who, according to tradition, grew disillusioned with a corrupt and chaotic world, mounted a water buffalo, and rode west into the mountains. At the border, he was asked by a guard to leave behind his wisdom. The result was the Tao Te Ching, a work so deceptively brief and poetic that it continues to confound scholars, inspire mystics, and quietly awaken seekers to this day.

The Tao, literally “The Way,” is not a god in the classical sense but more the application of the power of God made manifest—in Hebrew mysticism it might be called Chokmah (Wisdom) or in Christianity "The Word", it is not a force to be worshipped—it is the underlying order and rhythm of the universe. It is the source of all things, yet it cannot be named. It is the origin of light and dark, of form and emptiness, of life and death. And at the heart of its message is a radical call to simplicity, humility, and surrender. The one who follows the Tao does not conquer, compete, or grasp for control—they become like water: soft, yet unstoppable.

As I studied these teachings more deeply, I began to feel something I hadn’t expected—a profound sense of déjà vu. The words of Lao Tzu echoed another voice, one that had already shaped my heart: the voice of Jesus Christ. It is through the Tao that I became better able to appreciate the message of Christ even more profoundly.

Jesus, like Lao Tzu, taught the reversal of worldly values. He too exalted the meek, praised the childlike, turned away from the pursuit of wealth and power, and invited his followers into a way of peace, surrender, and inner transformation. He said, “The kingdom of God is within you.” He taught us to become like little children, to love our enemies, and to let go of the need to prove ourselves. These are not the values of empire—they are the values of the Tao.

At times, the harmony between Lao Tzu and Christ is so striking that it begs a question—one I do not pretend to answer, but cannot ignore: What if both were sent by God? One to the East, one to the West. Two divine messengers offering the same eternal truth to two halves of the human world.

This book, The Tao of Christ, is my effort to explore that possibility. To strip away centuries of dogma and misinterpretation and see, clearly, what remains at the core: a call to return to the Source. To let go. To live simply. To love deeply. To walk in the Way.

True Taoism, as revealed in the Tao Te Ching, is not a religion in competition with Christianity but rather a complementary philosophy. It offers a way to deepen our understanding of Christ’s message by viewing it through the lens of Eastern thought. Just as the Tao is described as the ineffable source and principle behind all things, Christ is revealed in the New Testament as the Logos—the divine Word and the guiding principle of

creation.

The British philosopher Alan Watts, who had a profound understanding of both Eastern and Western traditions, often spoke of the natural convergence between Taoism and Christianity. He described Taoism not as a creed to be adopted but as a "direct experience of the way things are." Watts saw in Christ's teachings a reflection of this Taoist insight: the call to surrender ego, to embrace humility, and to live in harmony with the unfolding flow of life. In Watts's words, "The Christian path and the Taoist path meet where the self dissolves, and the true nature of existence shines forth."

By engaging with the Tao Te Ching alongside the Gospels, we discover parallels in humility, simplicity, compassion, and surrender to a higher will. The Tao's emphasis on the natural flow of life resonates deeply with Christ's call to "take up your cross" and follow the path of selfless love.

This book intentionally avoids later religious Taoist practices and beliefs that introduced gods, spirits, and rituals centuries after Lao Tzu's time. Instead, it focuses strictly on the philosophical core of the Tao Te Ching as translated by Stephen Mitchell, whose poetic and accessible rendering highlights the text's universal and timeless wisdom.

The Tao of Christ invites Christians and seekers alike to explore a rich dialogue between East and West, uncovering how the ancient Tao can illuminate the teachings of Christ and inspire a more profound spiritual journey rooted in both faith and reason.

Understanding Wu Wei: The Heart of the Tao

Before we begin our journey through the Tao Te Ching and the teachings of Christ, there is one central Taoist concept that must be understood: wu wei (無為).

Often translated as "non-action" or "effortless action," wu wei doesn't mean doing nothing. It means acting without force. It is the art of flowing with life rather than struggling against it—a deep trust in the natural unfolding of things, and a release of the ego's compulsion to control.

Alan Watts, one of the great interpreters of Eastern philosophy for the Western mind, described wu wei as "not forcing," like water that flows around obstacles, finding the path of least resistance—but always arriving exactly where it needs to be. He wrote:

"The whole conception of nature is as a self-regulating, self-governing, democratic organism. But it has a totality—it all goes together—and this totality is the Tao. When you stop trying to control it and instead align with it, you discover a far greater power working through you."

Watts also compared wu wei to dancing or music—you don't force the rhythm, you move with it. You don't race to the end of a song; you enjoy it as it unfolds. That's wu wei: the graceful cooperation with the flow of the universe, guided not by anxious striving but by quiet awareness.

Christ taught something very similar. Consider his words:

"Take no thought for tomorrow, for tomorrow will take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matthew 6:34)

And again:

“The wind blows where it wishes, and you hear its sound, but cannot tell where it comes from or where it is going. So is everyone born of the Spirit.” (John 3:8)

Jesus, like Lao Tzu, called us to trust the flow of the divine, to release control, and to let the Spirit—like the Tao—move through us.

It is this dance between the teachings of Lao Tzu and Jesus of Nazareth that this book explores. I am honored to share this path with you, and deeply grateful you chose to walk it with me.

Thank you for picking up The Tao of Christ. I am so pleased this message has found its way into the hands and hearts of so many beautiful souls.

Now, let us begin.

Chapter 1: The Ineffable Mystery — The Tao and the Name of God

The opening chapter of the Tao Te Ching confronts us immediately with the limits of language and human understanding:

"The tao that can be told

is not the eternal Tao.

The name that can be named

is not the eternal Name."

Here, Lao Tzu points to a profound truth: the ultimate reality—the Tao—is beyond words and concepts. It is not something that can be fully captured or contained by human language. This echoes deeply with the Christian understanding of God's ineffability.

In the Gospel of John, we encounter a similar paradox:

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1)

Yet, just as the Tao transcends any name, the Word (Logos) points beyond itself to the mystery of God, who is ultimately beyond human comprehension. The Logos is the divine principle of order and creation, the eternal truth that under-girds all existence, much like the Tao.

Lao Tzu continues:

"The unnameable is the eternally real.

Naming is the origin

of all particular things."

This reminds us of the difference between the infinite and the finite. When we name or define something, we reduce its vastness into a particular form or concept. This act of naming is necessary for human interaction with the world but always falls short of capturing the fullness of reality.

Similarly, Christ's teachings often challenge rigid human definitions and invite a deeper encounter with mystery. For example, when asked about God's kingdom, Jesus said:

"The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." (Luke 17:20-21)

The kingdom—like the Tao—is present and real but cannot be confined to human words or locations. It is a reality beyond superficial observation or intellectual grasp.

Lao Tzu writes further:

"Free from desire, you realize the mystery.

Caught in desire, you see only the manifestations."

This is a call to release attachment to worldly cravings and to recognize the underlying source beyond appearances. In Christian terms, this resonates with Jesus' teaching on detachment and spiritual poverty:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3)

To be "poor in spirit" is to be free from the desire that blinds us to divine truth, allowing us to experience God's mystery directly.

Yet Lao Tzu reminds us that:

"Mystery and manifestations

arise from the same source.

This source is called darkness.

Darkness within darkness.

The gateway to all understanding."

The "darkness" here symbolizes the unknowable depth from which all things emerge and to which all return. In Christian mysticism, a similar concept is known as the "cloud of unknowing"—the paradox that God's essence is hidden in mystery, and only through surrendering our need to fully know can we begin to understand.

Christ himself embraced this mystery, often speaking in parables—stories that reveal truth indirectly and require openness and faith to grasp. His words invite us beyond literalism into a lived experience of divine love and wisdom.

In this, we see that the Tao and Christ's teachings both invite us to move beyond the limits of naming, desire, and surface understanding. They call us toward humility before the great Mystery—the eternal source that cannot be fully named but can be known through living in harmony with its flow.

Chapter 2: The Unity of Opposites — Embracing Paradox in the Way of Christ

Lao Tzu begins Chapter 2 with a profound observation about human perception:

"When people see some things as beautiful,

other things become ugly.

When people see some things as good,

other things become bad."

This simple yet profound insight reveals how duality arises from our judgments and distinctions. Our world is framed by opposites: beauty and ugliness, good and bad. But these pairs depend on each other for definition; one cannot exist without the other.

The Tao teaches:

"Being and non-being create each other.

Difficult and easy support each other.

Long and short define each other.

High and low depend on each other.

Before and after follow each other."

This interdependence reflects the inherent paradox in existence — what we see as opposites are actually complementary forces that together form a whole.

In Christian teaching, Jesus reveals a similar paradox that overturns worldly values. Consider his words in the Beatitudes:

"Blessed are the meek, for they shall inherit the earth." (Matthew 5:5)

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3)

The meek are not those who dominate, and the poor are not those who are materially lacking but those who embrace humility and spiritual poverty. Jesus calls his followers to embrace what the world might reject or deem weak — turning conventional ideas of power and success upside down.

Lao Tzu's depiction of the Master reflects this paradoxical way of being:

"Therefore the Master

acts without doing anything

and teaches without saying anything.

Things arise and she lets them come;

things disappear and she lets them go."

This "non-action" or wu wei is not passivity but an active harmony with the natural flow of life, a surrender to the rhythm of existence. The Master neither clings nor controls, embodying a deep trust in the unfolding of the Tao.

Similarly, Jesus exemplifies this principle throughout his ministry. He acts with purpose yet does not grasp for worldly power or recognition. When confronted by authorities, he often responds with calm surrender, as in the Garden of Gethsemane:

"Not my will, but yours be done." (Luke 22:42)

He teaches through parables and example, often speaking softly yet profoundly, inviting listeners to awaken to deeper truths rather than imposing rigid doctrines.

Lao Tzu concludes:

"She has but doesn't possess,

acts but doesn't expect.

When her work is done, she forgets it.

That is why it lasts forever."

The Master's power lies in selflessness — acting without attachment to results, serving without desire for reward. This echoes Christ's call to servant leadership:

"Whoever wants to become great among you must be your servant." (Matthew 20:26)

Jesus' sacrifice, his entire earthly mission, was marked by this paradox of strength through humility, doing through surrender, and lasting impact through selfless love.

In this chapter, both Lao Tzu and Christ challenge us to see beyond binary judgments and to live in harmony with life's natural rhythms. They call us to embrace paradox — to find unity in duality, strength in humility, and action in stillness.

This way opens a path to peace, where opposites no longer divide us but reveal the greater whole.

Chapter 3: The Power of Humility — Leading Without Force in the Way of Christ

Lao Tzu begins this chapter with a caution about misplaced values:

"If you over-esteem great men,

people become powerless.

If you over-value possessions,

people begin to steal."

This warning highlights the dangers of idolizing power and material wealth. When society elevates certain individuals or things above all else, it can lead to imbalance, envy, and corruption. True leadership and strength do not arise from domination or accumulation but from humility and selflessness.

The Master—the ideal leader in Taoist philosophy—acts by:

"emptying people's minds

and filling their cores,

by weakening their ambition

and toughening their resolve."

This paradoxical approach involves letting go of ego-driven desires and distractions to cultivate inner strength and clarity. The Master guides others not by imposing control but by helping them shed illusions and false pride, creating space for genuine wisdom and purpose to emerge.

This principle resonates deeply with the teachings of Jesus. Throughout the Gospels, Christ challenges worldly notions of greatness and wealth. He says:

"Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matthew 23:12)

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven." (Matthew 6:19-20)

Jesus encourages his followers to relinquish attachment to external power and possessions, focusing instead on cultivating spiritual riches—faith, love, and humility.

Lao Tzu continues:

"He helps people lose everything

they know, everything they desire,

and creates confusion

in those who think that they know."

This echoes Christ's call to surrender worldly wisdom and preconceived notions to enter into a new understanding of God's kingdom:

"Unless you change and become like little children, you will never enter the kingdom of heaven." (Matthew 18:3)

"For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. (Isaiah 55:8)

Both Lao Tzu and Christ recognize that true transformation requires unlearning, humility, and openness to mystery. It is only when the ego "knows it all" that growth stalls.

Lao Tzu's concluding counsel:

"Practice not-doing,

and everything will fall into place."

The Taoist concept of wu wei, or "not-doing," is often misunderstood as passivity. Rather, it is the art of aligning oneself with the natural flow of life—acting without force, striving, or grasping. It is a powerful invitation to trust and surrender.

Christ's life embodies this principle. Though fully divine, he moved with perfect harmony to the Father's will, resisting worldly ambition and control. In his prayer at Gethsemane, Jesus models surrender:

"Not my will, but yours be done." (Luke 22:42)

The results of this surrender—peace, healing, and redemption—are far greater than any worldly striving could produce.

In this chapter, Lao Tzu and Christ converge in teaching that true leadership, power, and peace arise not from control or accumulation but from humility, surrender, and aligning with the deeper will of the universe or God. This path frees us from bondage to ego and desire, leading to a life where "everything falls into place."

Chapter 4: The Infinite Source — The Eternal Tao and the Word Before Time

Lao Tzu opens Chapter 4 with poetic wonder:

"The Tao is like a well:

used but never used up."

"It is like the eternal void:

filled with infinite possibilities."

Here, the Tao is portrayed not as an object or being, but as an inexhaustible source—formless, ever-present, and endlessly generative. Though empty in appearance, it is full in essence. It gives without depletion and holds the potential for all things without ever being defined by them.

This image of the Tao aligns beautifully with the Christian understanding of the divine Logos—the Word—described in the opening of John's Gospel:

"In the beginning was the Word, and the Word was with God, and the Word was God.

He was with God in the beginning. Through him all things were made;

without him nothing was made that has been made." (John 1:1–3)

Both the Tao and the Logos are described as the generative principles behind all existence. Both are eternal, without origin, and ungraspable by finite minds. They are not things within creation but the very source of creation—the wellspring from which all flows.

Lao Tzu continues:

"It is hidden but always present."

This description recalls the words of Jesus about the Kingdom of God:

"The kingdom of God is not coming with things that can be observed…

for indeed, the kingdom of God is within you." (Luke 17:20–21)

God's presence—like the Tao—is not something to be seen with physical eyes, but something experienced within, quietly active beneath the surface of all things. Hidden, yet never absent. Unseen, yet unmistakably real.

Then comes one of Lao Tzu's most startling lines:

"I don't know who gave birth to it.

It is older than God."

This phrase is not a *denial* of the divine but a *recognition* that the Tao precedes even the concept of a deity. Lao Tzu lived in a culture without the Abrahamic God, so his language points to a truth that transcends all human formulations—including religious constructs.

And yet, the Christian mystics might agree. The idea that God existed before all names—including the name "God"—echoes throughout contemplative theology. Consider the name God gives Moses from the burning bush:

"I AM THAT I AM." (Exodus 3:14)

This is not a name in the conventional sense. It is a refusal of definition. It is being itself, existence itself. Before names, before forms, before theology—there is "I AM." And this is what Lao Tzu points to: the unnamable, eternal presence that undergirds reality.

The Christian mystic Meister Eckhart once wrote:

"God is a word. Unspoken, he is nothing. Spoken, he is something else."

This is the same paradox Lao Tzu describes. The moment we attempt to describe the divine, we veil its mystery. But when we let go of naming, we return to the source.

In this chapter, both Lao Tzu and Christ call us to step beyond definitions, doctrines, and dogma—into communion with the infinite source that is always present, always flowing, always enough.

To drink from this well is to never thirst again.

"Whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life." (John 4:14)

This is the Tao of Christ—the eternal, hidden presence that invites us not to define it, but to live in it.

Chapter 5: Holding the Center — Beyond Judgment in the Way of Christ

Lao Tzu begins with a striking truth:

"The Tao doesn't take sides;

it gives birth to both good and evil."

"The Master doesn't take sides;

she welcomes both saints and sinners."

This statement may seem offensive to moral sensibilities shaped by Western religious thought. Yet it does not deny the reality of good and evil—it transcends our tendency to separate, judge, and divide the world into fixed categories.

The Tao is the source of all things. It gives rise to both light and shadow, joy and sorrow, virtue and failure. Like rain that falls on all alike, the Tao moves without preference or prejudice.

Jesus taught the same unflinching, unconditional compassion:

"He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." (Matthew 5:45)

Christ echoed the Tao not by justifying evil, but by extending grace to all. He ate with tax collectors, spoke with prostitutes, healed Roman oppressors, and told the thief on the cross, "Today you will be with me in paradise." (Luke 23:43)

Both Lao Tzu and Jesus challenge our human instinct to draw lines between "us" and "them," the "saved" and the "damned." The Master and the Messiah do not ask who is worthy—they simply welcome.

Lao Tzu continues with another powerful image:

"The Tao is like a bellows:

it is empty yet infinitely capable.

The more you use it, the more it produces;

the more you talk of it, the less you understand."

The bellows is empty, yet it breathes life. This is the paradox of spiritual power—it is found not in filling, but in being open. Emptiness, far from being lack, is potential. It is availability. Surrender.

Jesus said:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3)

To be poor in spirit is to be empty of self, open to the movement of the divine breath—like the bellows, drawing in and releasing life. The Holy Spirit is described in Scripture as "a rushing mighty wind" (Acts 2:2)—a divine breath, echoing the invisible rhythm of the Tao.

Lao Tzu's warning, "the more you talk of it, the less you understand," also rings true in Christ's ministry. Jesus often withdrew in silence, avoiding the traps of endless debate. When confronted by the Pharisees, he often answered with questions, paradoxes, or silence.

This is not evasiveness—it is wisdom. Words can point to truth, but they can also obscure it. Jesus taught in parables not to confuse, but to open the heart. He knew that mystery cannot be forced into syllables. It must be experienced.

Lao Tzu ends with a single instruction:

"Hold on to the center."

This is the core of both Taoist and Christian practice: the path of stillness, humility, and presence. The center is not a place of neutrality but of rootedness in the divine. In Christianity, this is often symbolized as abiding in Christ:

"Abide in me, as I also abide in you." (John 15:4)

To hold to the center is to dwell in the sacred now, untouched by the swinging pendulum of judgment, ego, fear, or desire. It is the place where the Tao and Christ meet—in stillness, in love, and in the mystery of divine grace that flows equally to all.

Chapter 6: The Great Mother — God as Source Beyond All Duality

Lao Tzu opens this chapter with one of the most tender and profound images in the Tao Te Ching:

"The Tao is called the Great Mother:

empty yet inexhaustible,

it gives birth to infinite worlds."

Here, the Tao is personified as the Great Mother—not in the biological sense, but in the spiritual sense of origin, nourishment, and infinite creativity. The Tao, like a womb, is both empty and full: it holds nothing, yet gives birth to everything.

This feminine language may feel unfamiliar or even uncomfortable to many raised in strictly patriarchal religious traditions, but it harmonizes deeply with the root of Christian spirituality. In Aramaic—the language Jesus spoke—the word for God used in many prayers (Alaha or Abwoon) carries both masculine and feminine qualities simultaneously. It does not mean "father" in the modern, gendered sense, but something more like "Source of all Becoming." It is neither male nor female, but both—and beyond.

God, like the Tao, is not a man or woman. God is not gendered at all, yet contains and transcends both masculine and feminine. God is the source of gender and non-gender alike.

The book of Genesis supports this idea:

"So God created humankind in his own image… male and female he created them." (Genesis 1:27)

This implies that both masculine and feminine reflect the divine image. God is not limited to one or the other but is the original wholeness from which all distinctions arise.

Jesus himself occasionally used maternal imagery to describe God's love and his own mission. When lamenting over Jerusalem, he cried:

"How often I have longed to gather your children together, as a hen gathers her chicks under her wings…" (Matthew 23:37)

This is not metaphorical softness—it is fierce, nurturing, divine compassion. Just as the Tao gives birth to all worlds, so does God create, sustain, and invite all things into unity.

Lao Tzu continues:

"It is always present within you.

You can use it any way you want."

This is perhaps the most astonishing promise of all—that the Great Mother, the infinite Tao, is within us. Not somewhere distant or locked behind ritual, but present and accessible. This echoes Christ's radical declaration:

"The kingdom of God is within you." (Luke 17:21)

The sacred is not out there—it is here, in us. Not owned by priest or temple, but available to the open heart.

To say “you can use it any way you want” is not a license for exploitation, but a reminder of freedom and responsibility. The Tao—like the Spirit—is never forced. It flows through those who let go. It empowers the meek, strengthens the humble, and fills the empty.

Paul the Apostle echoes this inner wellspring when he writes:

“Do you not know that your body is a temple of the Holy Spirit within you?” (1 Corinthians 6:19)

The Tao within. The Spirit within. The Great Mother dwelling quietly in the core of our being.

This chapter invites us to stop seeking God as a figure in the sky and instead to rest in the mystery that gives birth to all—from stars to silence, from laughter to longing. That mystery is not male or female, but love itself.

In both Taoism and Christianity, the ultimate Source is not defined by form but revealed through surrender. It is not contained by doctrine but encountered in stillness. It cannot be grasped, but it can be trusted.

Hold still, and you may feel Her breathing through you.

Chapter 7: Eternal Mercy — The Way Back to God Is Always Open

Lao Tzu writes:

"The Tao is infinite, eternal.

Why is it eternal?

It was never born;

thus it can never die."

This passage speaks to the eternal nature of the Tao—uncaused, uncreated, without beginning or end. The Tao was not born, so it cannot die. It simply is—the infinite presence behind all things, always existing beyond the confines of time.

In Christian faith, we speak of God in the same way. When Moses asks God for His name, the answer is simply:

"I AM THAT I AM." (Exodus 3:14)

This is not a name in the conventional sense, but a declaration of eternal being—beyond time, beyond birth and death. And the Gospel of John opens by affirming this eternal Word:

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1)

Both the Tao and God are eternal, but more importantly—they are eternally available. Always present. Always open.

Lao Tzu continues:

"Why is it infinite?

It has no desires for itself;

thus it is present for all beings."

This is the heart of divine compassion: the Tao, like the God of Christ, is without selfish desire. It does not seek its own gain. It does not withhold. Because it has no ego, it is able to embrace all things. This is the mercy of God—who gives freely, and rejects no one.

Jesus embodied this divine selflessness. He said:

"The Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Matthew 20:28)

And again:

"I have not come to call the righteous, but sinners to repentance." (Luke 5:32)

Here is the echo of the Tao's eternal presence. Just as the Tao makes itself available to all beings, Christ made himself available even to those the world had written off—prostitutes, tax collectors, thieves, and murderers.

He called them not to shame, but to repentance, which in its truest form means to return—to turn back toward the center, toward love, toward home.

This is the great message of hope in both the Tao and the Gospel: It is never too late to return.

The devil's greatest lie is not merely temptation into evil—it is the whisper that you are too far gone, that God no longer wants you, that you are beyond forgiveness. But this is a lie from the pit.

Jesus shattered this illusion on the cross, when he turned to the thief dying beside him—a man guilty, condemned, and breathing his last—and said:

"Truly I tell you, today you will be with me in paradise." (Luke 23:43)

Even at the edge of death, repentance was possible. The gate had not closed. The Tao was still present. The Kingdom was still within reach.

Because the Tao is infinite, it never runs out of grace. Because God has no desire for himself, He never stops desiring you.

Even those ensnared in darkness can return. Even those lost in sin can wake up. And as the prodigal son discovered, the Father is already watching the road, already running to meet them.

Lao Tzu's words remind us: the Tao is not petty. It is not vengeful. It is eternal, and it waits. Just as the Father in Christ waits—not with punishment, but with open arms.

So return. Repent. Come home.

The door is not closed.

The Tao is still here.

God is still love.

"The Master stays behind;

that is why she is ahead.

She is detached from all things;

that is why she is one with them.

Because she has let go of herself,

she is perfectly fulfilled."

These final lines reveal the secret of divine leadership. The one who takes the lowest place is lifted up. The one who lets go of ego, control, and possession becomes truly one with the world. This echoes the very heart of Christ's message:

"The last shall be first, and the first last." (Matthew 20:16)

“Whoever wants to be great among you must be your servant.” (Matthew 20:26)

Jesus didn’t claim power. He laid it down. He did not exalt himself. He emptied himself.

“He made himself nothing, taking the very nature of a servant…

and became obedient to death—even death on a cross.” (Philippians 2:7–8)

Because of this surrender—this letting go—he became one with all creation. Because he stayed behind, he went ahead. Because he laid down his life, he was raised above all.

To follow Christ is to follow this Tao—the path of humility, surrender, and infinite mercy. The path is always open.

Even now.

Chapter 8: Living Like Water — The Way of Humility and Presence

Lao Tzu opens this chapter with one of the most beautiful images in all of the Tao Te Ching:

"The supreme good is like water,

which nourishes all things without trying to.

It is content with the low places that people disdain.

Thus it is like the Tao."

Water is the perfect metaphor for the Tao—and for the way of Christ. Water nourishes without demand. It does not strive, boast, or cling. It flows downward, humbling itself, always seeking the lowest place. And in doing so, it gives life to all.

This mirrors the life of Jesus, who also chose the low place. He washed the feet of his disciples. He ate with the outcast and the shamed. He was born in a stable, not a palace. And he told his followers:

"Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matthew 23:12)

Like water, Christ nourishes quietly. He does not force himself on anyone. He knocks, but never breaks down the door (Revelation 3:20). He offers living water freely to all who are thirsty (John 4:14), yet never demands payment or prestige.

"In dwelling, live close to the ground.

In thinking, keep to the simple.

In conflict, be fair and generous.

In governing, don't try to control.

In work, do what you enjoy.

In family life, be completely present."

These lines offer a blueprint for living in harmony—not just with the Tao, but with the Spirit of Christ. Live close to the ground—meaning, stay humble. Keep your thinking simple—not shallow, but clear and uncluttered by pride or confusion.

Jesus spoke often of simplicity and warned against the complexity of worldly anxiety:

"Do not worry about tomorrow, for tomorrow will worry about itself." (Matthew 6:34)

"Unless you change and become like little children, you will never enter the kingdom of heaven." (Matthew 18:3)

Lao Tzu's advice in conflict—"be fair and generous"—resonates with Christ's radical teaching:

"If anyone slaps you on the right cheek, turn to them the other cheek also." (Matthew 5:39)

“Love your enemies and pray for those who persecute you.” (Matthew 5:44)

In every domain—home, work, thought, and power—the Tao urges us to let go of domination and ego, and instead embrace humility, simplicity, joy, and presence. This is not weakness; it is strength that flows from love rather than control.

“When you are content to be simply yourself

and don’t compare or compete,

everybody will respect you.”

Jesus never competed. He never compared himself. He emptied himself of glory (Philippians 2:7) and refused the temptations of fame, wealth, and power in the wilderness (Matthew 4:1–11). He was simply himself—and because of this, he became the cornerstone of the world’s redemption.

This teaching cuts to the heart of Christian transformation. We are not called to become someone else—to earn respect through performance, comparison, or domination—but to become truly ourselves in God’s image. Not in ego, but in essence. Not in striving, but in surrender.

In a world built on comparison and competition, this is a radical invitation: Be water.

Flow gently.

Take the low place.

Nourish others without seeking reward.

Let go of the need to prove yourself.

In doing so, you will find the path of Christ—who, like the Tao, gives life quietly, serves joyfully, and transforms everything he touches, simply by flowing through it.

Chapter 9: Let Go — The Way of Peace Through Surrender

Lao Tzu writes:

"Fill your bowl to the brim

and it will spill.

Keep sharpening your knife

and it will blunt."

Here, the Tao warns of excess. Too much striving, too much grasping—even of good things—leads not to fulfillment, but to emptiness. A bowl filled beyond its purpose becomes a mess. A knife pushed past its edge becomes dull. What begins in wisdom ends in futility when driven by ego.

Jesus taught the same lesson:

"What good is it for someone to gain the whole world, yet forfeit their soul?" (Mark 8:36)

The obsession with having, improving, and conquering may seem like strength, but it is secretly a form of inner poverty. The soul that cannot stop filling itself is the soul that never feels full.

"Chase after money and security

and your heart will never unclench."

This is one of the most direct warnings in the Tao Te Ching, and it echoes the words of Christ with uncanny precision. Jesus said:

"You cannot serve both God and money." (Matthew 6:24)

"Do not store up for yourselves treasures on earth... For where your treasure is, there your heart will be also." (Matthew 6:19–21)

The more we chase what the world defines as safety—wealth, possessions, status—the more we become enslaved by fear. The Tao calls this condition an unclenched heart—tense, guarded, never resting.

Freedom does not come from clinging tighter. It comes from letting go.

"Care about people's approval

and you will be their prisoner."

Christ knew this prison well. Though he had compassion for all, he refused to be ruled by public opinion. He healed on the Sabbath, dined with sinners, and often left the crowds when they became too demanding.

"Woe to you when everyone speaks well of you…" (Luke 6:26)

To live for praise is to lose yourself. The ego thrives on applause, but the soul thrives on stillness.

Lao Tzu offers the antidote to this prison in the final lines:

"Do your work, then step back.

The only path to serenity."

This is wu wei in action—not laziness, but surrender. Not passivity, but peace. Do what is yours to do—honestly, humbly, fully—and then release the results.

Jesus lived this path in every step. He did the Father's will, not his own. He worked miracles but never clung to fame. And in the garden of Gethsemane, facing betrayal and death, he said:

"Not my will, but yours be done." (Luke 22:42)

To work and then step back is the way of the cross and the way of the Tao. It is the path of serenity because it is the path of trust. It means trusting that God—the Tao, the Source—is in control, not your effort, your status, or your success.

Let go of the bowl.

Let the blade rest.

Let your heart unclench.

You are not your money, your reputation, or your fear.

You are a child of the Infinite.

And *that* is **enough**.

Chapter 10: Returning to the Light — The Practice of Christlike Virtue

Lao Tzu asks a series of searching questions:

"Can you coax your mind from its wandering

and keep to the original oneness?"

The human mind is restless, constantly chasing distractions, fears, and desires. But the Tao calls us home—to stillness, to oneness, to the eternal presence beneath the noise. Jesus too called his followers away from mental striving and anxiety:

"Do not worry about your life… Seek first the Kingdom of God." (Matthew 6:25, 33)

To "keep to the original oneness" is to return to the Kingdom within—the center beyond ego and duality. It is to be fully present with God, who is not far, but near, even within.

"Can you let your body become

supple as a newborn child?"

This is not just about physical posture—it is about spiritual openness. The Tao honors the child as a symbol of softness, trust, and adaptability. Jesus made the same comparison:

"Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven." (Matthew 18:3)

The way of the Tao and the way of Christ both begin in surrender—not in force or intellect, but in simplicity and wonder.

"Can you cleanse your inner vision

until you see nothing but the light?"

Here, Lao Tzu speaks of purity of perception—a seeing no longer clouded by judgment, ego, or fear. Jesus taught this same clarity of inner sight:

"The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light." (Matthew 6:22)

To see only the light is not naivety—it is wisdom purified by love.

"Can you love people and lead them

without imposing your will?"

This is the heart of divine leadership: love without control. Christ led with compassion, not coercion. He invited, never forced. He taught his disciples:

"Whoever wants to be first must be servant of all." (Mark 9:35)

"I am gentle and humble in heart, and you will find rest for your souls." (Matthew 11:29)

This is leadership by presence, not domination. By example, not decree.

“Can you deal with the most vital matters

by letting events take their course?”

This reflects the Taoist principle of wu wei—action in alignment with the natural flow. It is not inaction, but trust. Jesus demonstrated this at every turn: he did not rush, panic, or manipulate outcomes. Even as Lazarus lay dying, he delayed (John 11:6). Even in Gethsemane, he surrendered:

“Not my will, but yours be done.” (Luke 22:42)

To “let events take their course” is not to abandon responsibility—it is to move with, not against, the Spirit.

“Can you step back from your own mind

and thus understand all things?”

This is perhaps the most radical teaching of all. Step back from your own thoughts, your own assumptions, your own identity—and suddenly, clarity comes. Jesus said:

“If anyone wants to be my disciple, they must deny themselves, take up their cross daily, and follow me.” (Luke 9:23)

Denying the self is not self-hatred—it is the stepping back from ego that allows God’s mind to arise in you.

Lao Tzu ends this chapter with a vision of supreme virtue:

“Giving birth and nourishing,

having without possessing,

acting with no expectations,

leading and not trying to control:

this is the supreme virtue.”

Each of these reflects Christ perfectly:

Giving birth and nourishing: “I came that they may have life, and have it abundantly.” (John 10:10)

Having without possessing: Jesus owned nothing, yet lacked nothing.

Acting with no expectations: He healed ten lepers, but only one returned (Luke 17:11–19)—and he did not scold the others.

Leading without control: He invited, he loved, he sacrificed—never once grasping for earthly power.

This is what divine virtue looks like: not perfection in the eyes of the world, but a life lived in alignment with the eternal flow of grace. Not by effort, but by surrender. Not through domination, but through love.

To live like this is to live like Christ.

To live like this is to live in the Tao.

Chapter 11: The Power of Emptiness — Making Space for God

Lao Tzu opens with a deceptively simple observation:

"We join spokes together in a wheel,

but it is the center hole

that makes the wagon move."

The strength of the wheel is not in the wood alone, but in the emptiness at the center. Without that still, open space, the structure cannot fulfill its purpose. This truth applies not just to wagons, but to souls.

In a culture obsessed with filling—filling our calendars, minds, homes, and egos—the Tao reminds us that it is emptiness that holds the true power.

Jesus understood this mystery deeply. He emptied himself of glory and power to become one of us (Philippians 2:7), and in doing so, became the very vessel of divine love. He taught his disciples:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3)

To be "poor in spirit" is not to be weak—it is to be open, like the center of the wheel, through which grace flows freely.

Lao Tzu continues:

"We shape clay into a pot,

but it is the emptiness inside

that holds whatever we want."

Again, the value of the pot is not in the clay but in the space within. That space is what allows it to serve, to hold, to be filled.

Likewise, our usefulness to God does not come from our credentials or appearances, but from the space we make inside our hearts. As the Psalmist prayed:

"Create in me a clean heart, O God, and renew a right spirit within me." (Psalm 51:10)

This is not a call to accumulate more, but to surrender more—to be emptied of self so that God may dwell in us fully.

Jesus described this paradox often:

"Those who try to keep their life will lose it, and those who lose their life for my sake will find it." (Luke 17:33)

The pot that clings to its own clay becomes useless. But the pot that embraces its emptiness becomes a vessel of living water.

Lao Tzu continues:

“We hammer wood for a house,

but it is the inner space

that makes it livable.”

The structure exists to create room—for life, for love, for rest. Likewise, spiritual life is not about building rigid systems, but about making space for God and others to dwell within us. The Pharisees of Jesus’ day built elaborate legal structures, but had no room left in their hearts for mercy or love.

Jesus rebuked them:

“Woe to you… You clean the outside of the cup and dish, but inside you are full of greed and self-indulgence… First clean the inside… and then the outside also will be clean.” (Matthew 23:25–26)

To build a house is not enough. The Spirit of God longs to dwell in the inner space, not just in appearances, but in presence.

Finally, Lao Tzu says:

“We work with being,

but non-being is what we use.”

Here is the great paradox of both Taoism and the Gospel: what appears empty is often the most powerful. What appears silent is often the most filled with meaning.

God is not found in the noise, but in the stillness:

“The Lord was not in the wind… not in the earthquake… not in the fire… but in a still small voice.” (1 Kings 19:11–12)

It is in non-being—the spaces between words, the pauses between breaths, the surrender of control—where the Holy Spirit moves. The Kingdom of God enters through the gaps we leave open.

Emptiness is not a void.

It is invitation.

It is capacity.

It is readiness to be filled by something greater than ourselves.

In the end, we were never meant to be the source.

We were meant to be the vessel.

Chapter 12: Inner Vision — Returning to the Heart of God

Lao Tzu writes:

"Colors blind the eye.

Sounds deafen the ear.

Flavors numb the taste.

Thoughts weaken the mind.

Desires wither the heart."

This is not a rejection of the beauty of creation, but a warning against overindulgence—the overstimulation of our senses and minds, which can drown out the quiet whisper of the divine. When the senses are constantly fed, the soul begins to starve.

Jesus, too, warned against being pulled in every direction by the things of the world:

"The worries of this life and the deceitfulness of wealth choke the word, making it unfruitful." (Matthew 13:22)

The Tao teaches that when we are constantly distracted—by noise, color, stimulation, ambition—we become numb to the deeper current of being. Christ taught that the Kingdom of Heaven is not flashy or loud, but hidden in the still places:

"The Kingdom of God does not come with observation… for indeed, the Kingdom of God is within you." (Luke 17:20–21)

The Master, Lao Tzu says, avoids entanglement in overstimulation:

"The Master observes the world

but trusts his inner vision."

This is the way of Christ: to live in the world but not be consumed by it. Jesus walked among the crowds, yet frequently withdrew into solitude (Luke 5:16). He saw the world clearly, yet was not caught up in its illusions.

To "trust inner vision" means to live from the Spirit, not from reactive desire or ego. Paul spoke of this when he said:

"We live by faith, not by sight." (2 Corinthians 5:7)

And again:

"Set your minds on things above, not on earthly things." (Colossians 3:2)

Spiritual clarity doesn't come from external stimulation, but from quiet surrender.

“He allows things to come and go.”

Here is the freedom of the Tao—and of Christ. The Master is not grasping. Not controlling. Not clinging. He allows what is to come, and allows it to pass. Jesus taught:

“Do not worry about your life… Who of you by worrying can add a single hour to his life?” (Matthew 6:25, 27)

The Tao and the Gospel both teach us how to breathe again. To stop strangling life with anxiety and instead trust the eternal rhythm: birth, death, rising, falling, coming, going. The Master does not panic. Christ, asleep in the storm, knew this peace.

“His heart is open as the sky.”

This is the goal—not a clenched heart, anxious and guarded, but a heart open, spacious, and free. The sky does not resist the clouds, the wind, or the sun. It receives them all and holds none.

Christ's heart was this open. Even as he hung on the cross, falsely accused and dying, he said:

“Father, forgive them, for they know not what they do.” (Luke 23:34)

An open heart is a heart that still loves, still trusts, still forgives—no matter the chaos around it.

In a world addicted to stimulation and reaction, this chapter invites us back to stillness, detachment, and divine clarity. It calls us to stop chasing and start receiving—to let the eye rest, the ear rest, the heart rest.

To live with an open heart is to live as Christ lived.

To trust your inner vision is to walk by the light of the Spirit.

To let go is to be held.

To be empty is to be filled.

Chapter 13: Standing Firm — Faith Beyond Success and Fear

Lao Tzu writes:

"Success is as dangerous as failure.

Hope is as hollow as fear."

This paradox challenges everything our culture prizes. Success, often seen as the ultimate goal, is not safe ground. Failure, feared by many, is no worse. Both are unstable, fleeting states.

Whether climbing high or falling low,

"Whether you go up the ladder or down it,

your position is shaky."

The Tao reminds us that true balance is not found in external achievements or losses but in inner steadiness:

"When you stand with your two feet on the ground,

you will always keep your balance."

Jesus spoke similarly about the instability of worldly success:

"For what will it profit a man if he gains the whole world, yet forfeits his soul?" (Mark 8:36)

The Kingdom of God calls us to a foundation not shaken by praise or blame, gain or loss, but rooted deep in God's love.

Lao Tzu continues:

"What does it mean that hope is as hollow as fear?

Hope and fear are both phantoms

that arise from thinking of the self."

Hope and fear are two sides of the same coin—the coin minted by ego's illusions. They arise from focusing on the separate self and its desires or threats.

Jesus taught us to surrender this self-focused mindset:

"Therefore do not worry about tomorrow, for tomorrow will worry about itself." (Matthew 6:34)

"Take my yoke upon you and learn from me… for my yoke is easy and my burden is light." (Matthew 11:29–30)

True peace comes when the self loses its grip.

“When we don't see the self as self,

what do we have to fear?”

This is the core teaching of both the Tao and Christ—the dissolution of egoic separation. When the self expands into oneness with all, fear fades.

Jesus proclaimed:

“Peace I leave with you; my peace I give you… do not let your hearts be troubled or afraid.” (John 14:27)

Finally, Lao Tzu calls us to a profound unity:

“See the world as your self.

Have faith in the way things are.

Love the world as your self;

then you can care for all things.”

Jesus gave the same radical command:

“Love your neighbor as yourself.” (Matthew 22:39)

“By this everyone will know that you are my disciples, if you love one another.” (John 13:35)

To see the world as ourselves is to live beyond ego boundaries. It is to embrace the interconnectedness of creation and respond with compassion.

To have faith in the way things are is to trust God’s providence, even amid uncertainty.

To love the world as ourselves is to fulfill the greatest commandment—where true care and service arise naturally.

This is the path of true balance—beyond the dangers of success and failure, beyond the illusions of hope and fear.

Standing firm on the ground of God’s eternal love, we find peace that no worldly circumstance can shake.

Chapter 14: The Mystery of God — Knowing Beyond Knowing

Lao Tzu begins with profound paradox:

"Look, and it can't be seen.

Listen, and it can't be heard.

Reach, and it can't be grasped."

Here is the ineffable nature of the Tao—beyond all sensory perception and human comprehension. It cannot be captured or defined by our limited minds. This mystery echoes the biblical understanding of God:

"No one has ever seen God." (John 1:18)

"God is spirit, and those who worship him must worship in spirit and truth." (John 4:24)

God transcends form and sense, and yet is intimately present.

Lao Tzu continues:

"Above, it isn't bright.

Below, it isn't dark.

Seamless, unnamable,

it returns to the realm of nothing."

God is neither light nor dark in a simple way—beyond dualities, beyond human categories. The writer of Hebrews declares:

"God is light; in him there is no darkness at all." (1 John 1:5)

Yet even this image points beyond itself to a reality that includes and transcends opposites.

"Form that includes all forms,

image without an image,

subtle, beyond all conception."

God is the source of all things, the essence behind every form. Yet God is not confined to any form or image. The Apostle Paul wrote:

"For in him all things were created… visible and invisible." (Colossians 1:16)

But God's essence remains a holy mystery beyond human conception.

Lao Tzu closes:

“Approach it and there is no beginning;

follow it and there is no end.

You can't know it, but you can be it,

at ease in your own life.

Just realize where you come from:

this is the essence of wisdom.”

This is a call to live not by intellectual mastery but by mystical union—to surrender knowing in order to be.

Jesus said:

“I and the Father are one.” (John 10:30)

“Abide in me, and I in you.” (John 15:4)

Knowing God is not merely a cognitive exercise but a lived experience—a being united in Spirit.

To realize where you come from—the eternal Source—is to awaken to the deepest truth of your existence. It is to find peace, ease, and wisdom beyond the restless search of the mind.

In the Gospel of Thomas, Jesus said:

“Whoever finds the interpretation of these sayings will not experience death.” (Logion 1)

The mystery of God is not to be solved but to be entered into—with humility, awe, and love.

This chapter invites us to rest in the unnameable, to embrace the paradox, and to live at ease, knowing we are rooted in the eternal Source that both transcends and sustains all.

Chapter 15: The Way of the Master — Patience, Presence, and Trust

Lao Tzu opens with reverence for the ancient sages:

"The ancient Masters were profound and subtle.

Their wisdom was unfathomable.

There is no way to describe it;

all we can describe is their appearance."

The spiritual masters—whether Lao Tzu or Christ—cannot be fully captured by words or concepts. Their essence transcends language. What we see are only reflections of their deep presence.

Lao Tzu then paints vivid images of their qualities:

"They were careful

as someone crossing an iced-over stream.

Alert as a warrior in enemy territory.

Courteous as a guest.

Fluid as melting ice.

Shape-able as a block of wood.

Receptive as a valley.

Clear as a glass of water."

These images evoke the balance of vigilance and gentleness, strength and flexibility, humility and clarity. Jesus embodies these qualities fully—alert to the spiritual dangers around him, yet kind and humble, open to God's shaping and receptive to all who came to him.

The Gospel reveals this tender balance:

"Be wise as serpents and innocent as doves." (Matthew 10:16)

"Come to me, all who labor and are heavy laden, and I will give you rest." (Matthew 11:28)

Lao Tzu then challenges us with a question of spiritual patience:

"Do you have the patience to wait

till your mud settles and the water is clear?

Can you remain unmoving

till the right action arises by itself?"

This is a profound discipline. The “mud” symbolizes the turmoil of the mind and heart—confusion, agitation, egoic desires. Only when we wait in stillness, allowing the mud to settle, does clarity emerge naturally.

Jesus modeled this waiting, retreating often into silence and prayer (Mark 1:35), not rushing or forcing outcomes, but acting in God’s timing.

Lao Tzu concludes:

“The Master doesn't seek fulfillment.

Not seeking, not expecting,

she is present, and can welcome all things.”

This is the heart of spiritual mastery: presence without grasping, openness without resistance. Jesus lived this surrender perfectly. He sought not worldly acclaim but God’s will alone.

In his final prayer:

“Father, not my will, but yours be done.” (Luke 22:42)

The Master’s presence becomes a refuge where all things are welcomed—not resisted or controlled.

To walk this path is to become a vessel of peace amid chaos, a light in darkness, a calm center in a restless world.

Are you ready to cultivate this patient presence?

To let the mud settle and the water clear?

To welcome all things with an open heart?

This is the way of the Tao and the way of Christ.

It is the path to true wisdom and peace.

Chapter 16: Returning to the Source — The Path of Peace and Readiness

Lao Tzu begins:

"Empty your mind of all thoughts.

Let your heart be at peace.

Watch the turmoil of beings,

but contemplate their return."

This is an invitation to stillness—a quieting of the restless mind and a calming of the heart. Amid the chaos of the world, the Tao teaches us to observe without attachment, to recognize that all things arise from and return to the one Source.

The Apostle Paul echoes this truth:

"For from him and through him and to him are all things." (Romans 11:36)

"Set your minds on things above, not on earthly things." (Colossians 3:2)

To contemplate the return is to see beyond surface appearances—to glimpse the eternal flow beneath all change.

Lao Tzu continues:

"Each separate being in the universe

returns to the common source.

Returning to the source is serenity."

Christ likewise taught this return to the Father as the ultimate peace:

"Peace I leave with you; my peace I give you.

I do not give to you as the world gives." (John 14:27)

True serenity is found in knowing we are children of God, destined to return home.

"If you don't realize the source,

you stumble in confusion and sorrow."

Without awareness of our divine origin, life becomes a maze of fear, longing, and loss. Jesus said:

"I am the way and the truth and the life.

No one comes to the Father except through me." (John 14:6)

The path to peace is the path to the Source.

“When you realize where you come from,

you naturally become tolerant,

disinterested, amused,

kindhearted as a grandmother,

dignified as a king.”

This transformation is the fruit of spiritual awakening. Lao Tzu describes a heart softened by wisdom and compassion, balanced by dignity and grace.

Jesus embodied this:

Tolerant toward sinners and outcasts

Disinterested in worldly power

Often amused by the foolishness of pride

Overflowing with kindness and mercy

Commanding respect with humble authority

“Immersed in the wonder of the Tao,

you can deal with whatever life brings you,

and when death comes, you are ready.”

Here is the ultimate peace—to live fully and fearlessly, anchored in the eternal Source. The Christian calls this faith—trusting God in life and death.

Paul wrote:

“For to me, to live is Christ and to die is gain.” (Philippians 1:21)

“Precious in the sight of the Lord is the death of his saints.” (Psalm 116:15)

The Tao and the Gospel both point us toward readiness—not clinging to life, but embracing it with open hands and open hearts.

Empty your mind.

Still your heart.

Return to the Source.

In this, find serenity, strength, and joy.

Chapter 17: True Leadership — Freedom from Earthly Powers

Lao Tzu observes:

"When the Master governs, the people

are hardly aware that he exists."

True leadership does not demand attention or control. It flows quietly, humbly, and invisibly—like the Tao itself. The Master governs not by force but by harmony.

In contrast, history shows us how earthly rulers—politicians, kings, the wealthy, and the beautiful—often govern with selfishness and fear. Their power is about control, not care. Their agendas serve themselves, not the people.

"Next best is a leader who is loved.

Next, one who is feared.

The worst is one who is despised."

All too often, leaders seek love for vanity or fear for power. Yet love born of ego is fleeting, and fear is a prison. Despised rulers lose legitimacy altogether.

Jesus knew this well. He warned against the lust for power and the corruption of leaders:

"Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in people's faces." (Matthew 23:13)

And he showed a different path:

"But whoever wants to be great among you must be your servant." (Matthew 20:26)

Lao Tzu continues:

"If you don't trust the people,

you make them untrustworthy."

Distrust breeds division and rebellion. When rulers control through suspicion and manipulation, they undermine the very fabric of community.

But both Taoism and Christianity teach that true peace and harmony do not come from external powers or corrupt governments.

Jesus said:

"My kingdom is not of this world." (John 18:36)

And the Tao teaches the way is within:

“The Master doesn't talk, he acts.

When his work is done,

the people say, 'Amazing: we did it, all by ourselves!'”

True liberation comes when we awaken to the divine spark within. The Master’s work is to guide us back to our own inner light, not to control us.

The peace we seek is not found in politicians, wealth, or status. It is a gift from the Source, accessible to all who seek it within.

We are not helpless pawns of rulers and systems.

We are children of the eternal Tao and Christ.

Our freedom begins when we trust ourselves and each other.

When we recognize that peace, love, and harmony are already inside us, waiting to be lived.

Chapter 18: Leaving to Return — From Lost Harmony to True Restoration

Lao Tzu opens with a somber truth:

"When the great Tao is forgotten,

goodness and piety appear."

In the beginning, humanity lived in harmony with God—the great Tao—the eternal Source. This was the Golden Age, a time when God "walked with us" (Genesis 3:8), a reality beyond words or doctrine, pure and direct communion.

But as Scripture reveals, that harmony was broken:

"The woman took some and ate it; she also gave some to her husband, who was with her, and he ate it." (Genesis 3:6)

Sin entered—the forgetting of God, the severing of the primal connection to the Tao. This breaking birthed separation and confusion.

Lao Tzu continues:

"When the body's intelligence declines,

cleverness and knowledge step forth."

As our natural, intuitive wisdom faded, humanity sought to regain control through cleverness—through rules, knowledge, and religion.

This is reflected in the rise of organized religion and law, as attempts to reclaim the lost Tao through rituals, commandments, and piety.

Yet Lao Tzu warns us that these are signs of decline, not progress. True peace comes not from external imposition but from returning inward.

"When there is no peace in the family,

filial piety begins."

The family, once a natural source of love and order, becomes fractured. Filial piety—respect and duty toward elders—arises as a substitute for genuine harmony.

"When the country falls into chaos,

patriotism is born."

Societies torn by strife respond with patriotism—often fervent, sometimes blind—a human attempt to restore order from chaos.

This echoes the vision of Nebuchadnezzar's dream interpreted by Daniel: a statue made of different metals, representing stages of human decline, culminating in a time of chaos and brokenness.

But the dream also promises hope:

"In the days of those kings, the God of heaven will set up a kingdom that will never be destroyed." (Daniel 2:44)

This is the promise of restoration—when the rule of chaos ends, and the original Source reigns once more.

Both Lao Tzu and Christ call us back to this Source—the eternal Tao and the Father who sent His Son.

Jesus proclaimed:

"I have come that they may have life, and have it abundantly." (John 10:10)

"Abide in me, and I in you." (John 15:4)

The journey of humanity is one of fall and return—of forgetting and remembering.

Our task is to awaken to the true Tao within, to reclaim the connection with God lost in the Garden, and to live in harmony beyond sin, religion, and chaos.

Only then can peace be fully restored—the peace that passes all understanding.

Chapter 19: Returning to Simplicity — The Freedom Beyond Rules

Lao Tzu boldly states:

"Throw away holiness and wisdom,

and people will be a hundred times happier."

Here is a challenge to the religious and intellectual pride that often burdens the human heart. Sometimes, the very quest for holiness and knowledge can become a source of anxiety, division, and alienation—distracting us from the peace of God.

Jesus confronted this as well:

"Woe to you, teachers of the law and Pharisees, you hypocrites!

You clean the outside of the cup and dish, but inside you are full of greed and self-indulgence." (Matthew 23:25)

True holiness is not a rigid code, but a humble heart. True wisdom is not self-promotion, but surrender.

Lao Tzu continues:

"Throw away morality and justice,

and people will do the right thing."

When morality is imposed from outside—through judgment and legalism—it often breeds rebellion or hypocrisy. But when the heart is aligned with the Tao, or Christ's love, right action flows naturally.

Jesus said:

"If you love me, keep my commands." (John 14:15)

But His commands are rooted in love, not external enforcement.

"Throw away industry and profit,

and there won't be any thieves."

The relentless pursuit of wealth often creates greed and theft. Lao Tzu and Christ both teach that contentment and generosity lead to true prosperity.

Jesus warned:

"Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions." (Luke 12:15)

Finally, Lao Tzu offers the way forward:

“If these three aren't enough,

just stay at the center of the circle

and let all things take their course.”

This “center” is the place of surrender, of faith in the natural flow of life. It is the still point where God’s will meets our trust.

Jesus invited us to this center:

“Come to me, all you who are weary and burdened, and I will give you rest.” (Matthew 11:28)

“Not my will, but yours be done.” (Luke 22:42)

Throw away the burdensome excess, return to the heart of God’s love, and let life unfold in peace and righteousness.

In this simplicity, we find true happiness and freedom.

Chapter 20: A Personal Experience

This chapter represents the most intimate and transformative experience of my spiritual journey, which is why I've saved it for the very end of our time together. I ask you, as a dear friend walking this path alongside me, to resist the temptation to skip ahead. There's a beautiful reason why this story needs to come last—a revelation that will only unfold properly if you allow yourself to journey through each chapter as it was intended. Trust me when I say that your patience will be rewarded with something far more meaningful than curiosity could ever provide. The way Christ taught us to wait, to trust, to let things unfold in their proper season—this is what I'm asking of you now. Let this final chapter be the capstone it was meant to be, and you'll understand why when you arrive there naturally.

Chapter 21: Radiance in Unity — The Mind at One with the Tao

"The Master keeps her mind

always at one with the Tao;

that is what gives her her radiance."

True radiance comes not from external achievements or possessions, but from inner unity with the Source—the Tao, the eternal presence that underlies all things. In Christian terms, this unity mirrors what Jesus described as abiding in Him:

"I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing." (John 15:5)

When the Master's mind is aligned with the Tao, she shines from within, a light born of harmony with God's will.

"The Tao is ungraspable.

How can her mind be at one with it?

Because she doesn't cling to ideas."

The Tao cannot be held by thought or concept; it transcends all intellectual grasping. Likewise, Christ taught surrender to God's mystery rather than clinging to rigid doctrine or human wisdom:

"You will know the truth, and the truth will set you free." (John 8:32)

Yet freedom comes not through mere knowledge, but through letting go of attachment to our limited understanding.

"The Tao is dark and unfathomable.

How can it make her radiant?

Because she lets it."

There is a paradox here: the unfathomable darkness of the Tao brings light to the one who yields to it. Similarly, Jesus often spoke of the 'hiddenness' of God's kingdom—a mystery accessible only to the humble and open heart:

"The kingdom of heaven is like treasure hidden in a field." (Matthew 13:44)

Radiance arises not by force, but by receptivity—letting go to let God's light shine through.

“Since before time and space were,

the Tao is.

It is beyond is and is not.

How do I know this is true?

I look inside myself and see.”

The Tao is eternal and transcendent, beyond all dualities. In Christian faith, God is eternal, beyond time and space:

“Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God.” (Psalm 90:2)

This truth is not just external doctrine but an inward experience. That is how you know it is true. The seeker looks inside and encounters the divine presence—a radiance, a peace, a unity with all that is.

Chapter 22: The Paradox of Wholeness — Surrendering to Become Complete

"If you want to become whole,

let yourself be partial.

If you want to become straight,

let yourself be crooked.

If you want to become full,

let yourself be empty.

If you want to be reborn,

let yourself die.

If you want to be given everything,

give everything up."

This chapter embraces the paradox that true wholeness and fulfillment come through surrender and humility. To gain life, we must first let go of control, pride, and attachment to self.

Jesus echoed this radical reversal:

"Whoever wants to save their life will lose it, but whoever loses their life for me will find it." (Matthew 16:25)

True life — rebirth — is found in dying to ego and self-will. The call is to "lose yourself" to find your true self in God.

"The Master, by residing in the Tao,

sets an example for all beings.

Because he doesn't display himself,

people can see his light.

Because he has nothing to prove,

people can trust his words."

Humility is the foundation of authentic leadership and influence. The Master's power lies not in self-promotion but in quiet presence and integrity. Christ's example was the ultimate embodiment of this:

"Not so with you. Instead, whoever wants to become great among you must be your servant,

and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve." (Matthew 20:26-28)

When we stop proving ourselves and instead serve with no agenda, we shine as vessels of divine light and truth.

“Because he doesn't know who he is,

people recognize themselves in him.”

This profound humility, the letting go of fixed identity, opens a space where others see their own struggles and humanity reflected. Jesus, the Son of Man, fully embraced the human condition, becoming a mirror for all:

“The Son of Man came to seek and to save the lost.” (Luke 19:10)

“Because he has no goal in mind,

everything he does succeeds.”

The Master acts without attachment to outcomes—wu wei, effortless action. Similarly, Christ’s mission was fulfilled not by grasping for power or reward, but through faithful surrender to God’s will.

“When the ancient Masters said,

‘If you want to be given everything, give everything up,’

they weren't using empty phrases.

Only in being lived by the Tao can you be truly yourself.”

This echoes the Christian call to lose oneself in God’s will to find true identity and freedom:

“I have been crucified with Christ and I no longer live, but Christ lives in me.” (Galatians 2:20)

“For whoever wants to save their life will lose it, but whoever loses their life for me will find it.” (Matthew 16:25)

The paradox invites us to live not by our own strength or ego but by the Spirit that flows through us, making us whole.

Chapter 23: The Sacred Silence After the Storm

"Express yourself completely,

then keep quiet.

Be like the forces of nature:

when it blows, there is only wind;

when it rains, there is only rain;

when the clouds pass, the sun shines through."

There is a rhythm to nature—wind doesn't apologize, rain doesn't explain, and the sun doesn't beg for applause when it returns. This is wu wei, the divine art of simply being. We live in a culture of noise, where everyone has an opinion, a platform, a persona to project—but Lao Tzu invites us to complete the action, then release it. Speak, act, give—and then rest in silence. Let the work speak for itself.

Jesus taught something similar in the Sermon on the Mount:

"When you give to the needy, do not let your left hand know what your right hand is doing." (Matthew 6:3)

"Let your 'Yes' be 'Yes,' and your 'No,' 'No.' Anything beyond this comes from the evil one." (Matthew 5:37)

Authenticity doesn't need decoration. Righteousness doesn't require reward. When you do something in harmony with the will of God—or the Tao—you don't need to cling to it, boast about it, or control the outcome. You do what is right because it is right.

"If you open yourself to the Tao,

you are at one with the Tao

and you can embody it completely.

If you open yourself to insight,

you are at one with insight

and you can use it completely.

If you open yourself to loss,

you are at one with loss

and you can accept it completely."

This is the mystery of surrender. When Christ prayed in Gethsemane, “Not my will, but Yours be done” (Luke 22:42), He was opening Himself fully—to suffering, to loss, and ultimately, to the will of the Father. In that surrender, He became the vessel through which grace was poured.

To be one with the Tao is to no longer resist. Open yourself, fully, even to heartbreak—and you’ll discover a hidden peace beneath it. This is not passivity. It’s trust. The Taoist lets go. The Christian forgives. Both are practicing divine receptivity.

“Open yourself to the Tao,

then trust your natural responses;

and everything will fall into place.”

This is wu wei in its clearest form. It does not mean drifting aimlessly, but acting without strain, without ego, without fear. It means trusting that when you are truly aligned with the Source, your responses will no longer come from anxiety or pride—but from love.

Jesus said:

“Do not worry about tomorrow, for tomorrow will worry about itself.” (Matthew 6:34)

“I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit.” (John 15:5)

The one who abides in Christ walks the same path as the one who abides in the Tao—not through rigid effort, but through deep trust in the Way.

Let the wind blow. Let the rain fall. Let your words be few and your heart wide open. And when the clouds pass, as they always do, the light will shine through—not because you forced it, but because you trusted the Way.

Chapter 24: The Weight of Humility

"He who stands on tiptoe doesn't stand firm.

He who rushes ahead doesn't go far.

He who tries to shine dims his own light.

The Tao is not impressed with showmanship."

Lao Tzu warns us here of spiritual imbalance—the tendency to force our growth, posture for attention, or grasp for significance. These efforts might look impressive for a moment, but they lack roots. They are ego-driven—and ego, no matter how loudly it speaks, cannot stand in harmony with the eternal.

Jesus echoes this in Luke 14:11:

"For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."

The one who tries to shine, dims his light—not because light itself is wrong, but because forced light is artificial. True radiance, the kind that changes lives and stirs hearts, arises not from performance but from presence.

"He who defines himself can't know who he really is."

This line strikes at the modern obsession with self-labeling and image control. We try to define ourselves by our politics, our trauma, our roles, our beliefs—but all of that is vapor. Lao Tzu calls us back to essence, not identity. Jesus said:

"Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me." (Luke 9:23)

It is through losing our false self that we discover our true self in God.

"He who has power over others can't empower himself.

He who clings to his work will create nothing that endures."

There is a warning here for leaders, creators, and even religious teachers. Control is not strength; grasping is not stability. If you try to dominate others or cling to your works, your own spirit withers. Christ demonstrated this by washing His disciples' feet—not to show weakness, but divine power through servanthood.

"Whoever wants to become great among you must be your servant." (Matthew 20:26)

And then Lao Tzu brings it all together:

"If you want to accord with the Tao, just do your job, then let go."

This is the essence of wu wei—do what is yours to do, and release it. Don't obsess. Don't cling. Don't perform. Trust the Way.

Christ lived this as He released His final breath on the cross and said:

"Father, into your hands I commit my spirit." (Luke 23:46)

He had fulfilled His task. He let go. And in that surrender, He changed the course of eternity.

So too are we invited—not to grasp, not to boast, not to force—but to live honestly, love deeply, serve humbly… and then let go.

That is the Tao of Christ.

Chapter 25: The Great Origin — Before the Beginning

"There was something formless and perfect

before the universe was born.

It is serene. Empty.

Solitary. Unchanging.

Infinite. Eternally present.

It is the mother of the universe.

For lack of a better name, I call it the Tao."

This chapter brings us face-to-face with the mystery of creation—the unknowable, formless Source from which everything flows. Lao Tzu strains language itself, pointing to something beyond naming, beyond form, beyond comprehension. And yet, it is. Always has been. Always will be.

In John 1:1, the apostle echoes this very mystery:

"In the beginning was the Word, and the Word was with God, and the Word was God."

The Logos—the divine principle, Christ as the embodied Word—is presented as that eternal origin. Like the Tao, Christ is before all things, and in Him all things hold together (Colossians 1:17).

"It flows through all things,

inside and outside, and returns

to the origin of all things."

This flow is the heartbeat of the universe. It is in all things, but not trapped by them. It is through us, but not limited to us. In Acts 17:28, Paul declares something strikingly similar:

"For in Him we live and move and have our being."

This is not pantheism. It is sacred immanence. The Tao and the Christ are not the created—they are the pulse that moves creation.

"The Tao is great.

The universe is great.

Earth is great.

Man is great.

These are the four great powers."

There is an order, a structure—not one of domination but of alignment. The Tao flows into the cosmos, the cosmos gives shape to the earth, the earth supports man, and man, in his wisdom, is meant to align himself again with the Tao.

"Man follows the earth.

Earth follows the universe.

The universe follows the Tao.

The Tao follows only itself."

The Tao is not arbitrary. It is not subject to whim. Like Christ, the Tao "is the same yesterday, today, and forever" (Hebrews 13:8). It follows only itself—not out of pride, but because it is the foundation. The Alpha and Omega.

To walk the path of Christ, to walk the path of the Tao, is to return again and again to the Source—to relinquish the illusion of control and align with something greater than ourselves. It is to realize that we are not the center—but that we are held by the center.

The Tao follows only itself.

So does Christ.

So must we.

Chapter 26: Rooted in Stillness

"The heavy is the root of the light.

The unmoved is the source of all movement."

This paradox reveals a deep spiritual truth: stillness is not weakness; it is the foundation of true strength. Heaviness here is not burden, but depth. The person grounded in the eternal is not tossed about by passing things.

Jesus lived this. Amid crowds, chaos, and storms, He remained centered. As the waves threatened to sink the boat, He slept. (Mark 4:38). His calm was not ignorance—it was perfect alignment with the unmoved Source.

"Thus the Master travels all day

without leaving home.

However splendid the views,

she stays serenely in herself."

This is wu wei—effortless action. The true follower of Christ or the Tao does not need constant stimulation or motion to feel alive. Peace is found not in novelty but in presence. In Luke 17:21, Jesus said:

"The kingdom of God is within you."

You carry home with you wherever you go, when you are rooted in God.

"Why should the lord of the country

flit about like a fool?"

The warning here is against rulers—external or internal—who are ruled by impulse. Whether we're governed by emotions, ambition, or fear, we become fools when we abandon our center. Jesus rebuked the Pharisees for their restless obsession with appearances and control, saying:

"You are like whitewashed tombs… full of hypocrisy and wickedness." (Matthew 23:27–28)

They had no root. Their movement was empty.

"If you let yourself be blown to and fro,

you lose touch with your root.

If you let restlessness move you,

you lose touch with who you are."

Lao Tzu and Jesus both point toward the same remedy: return to your Source.

Psalm 46:10 speaks the cure plainly:

“Be still and know that I am God.”

Stillness is strength. The rooted life cannot be shaken. It does not panic. It does not grasp. It simply abides—like a branch connected to the vine (John 15:4). All true movement flows from this deep stillness.

The Tao of Christ calls us to slow down, return to center, and be unmoved—even as the world rushes on without rest.

Chapter 27: The Great Secret — Embracing the Journey

"A good traveler has no fixed plans

and is not intent upon arriving."

This is the opposite of how most of us live—grasping for destinations, rigidly clinging to outcomes. But the way of the Tao, like the way of Christ, is a walk of trust, not control. Jesus didn't give His disciples a blueprint; He gave them a path and said, "Follow me." (Matthew 4:19)

To walk with God or the Tao is to walk in faith—not knowing exactly where it leads, but knowing who leads you.

"A good artist lets his intuition

lead him wherever it wants.

A good scientist has freed himself of concepts

and keeps his mind open to what is."

The true spiritual seeker—whether mystic, artist, or scientist—must become soft and open, not stuffed with opinions or hardened by ideology. Jesus repeatedly warned against becoming rigid in thinking:

"Unless you change and become like little children, you will never enter the kingdom of heaven." (Matthew 18:3)

Why children? Because they are receptive, imaginative, and not bound by dogma. Like Lao Tzu's sage, they remain open to wonder.

"Thus the Master is available to all people

and doesn't reject anyone."

Jesus embodied this to the fullest. He ate with sinners and tax collectors. He healed lepers and spoke to prostitutes. He didn't build fences; He tore them down. "Whoever comes to me I will never drive away." (John 6:37)

The Taoist Master, like Christ, wastes nothing. Every soul is worthy. Every situation is useful.

"He is ready to use all situations

and doesn't waste anything.

This is called embodying the light."

Even your failures. Even your wounds. Even your enemies.

Jesus said: “Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.” (Matthew 5:16)

To embody the light is to see value where others see trash, to find lessons in loss, and wisdom in pain.

“What is a good man but a bad man's teacher?

What is a bad man but a good man's job?”

This is grace in action. The spiritually mature don’t boast—they serve. They see the broken not as threats, but as assignments. Christ did not say “love your friends,” but “love your enemies, and pray for those who persecute you.” (Matthew 5:44)

“If you don't understand this, you will get lost,

however intelligent you are.

It is the great secret.”

Here lies the core of both Tao and Gospel: duality is illusion. The worthy and unworthy are roles, not realities. The way forward is not to divide people into good and bad—but to unite all under the light of compassion and transformation.

This is the great secret: **that we are here to help one another home.**

Chapter 28: Returning to the Primal Self

"Know the male,

yet keep to the female:

receive the world in your arms.

If you receive the world,

the Tao will never leave you

and you will be like a little child."

Lao Tzu speaks of balance—of knowing strength (male), but embodying gentleness (female). Jesus taught the same paradoxical strength in vulnerability. He entered Jerusalem not on a war horse but on a donkey. He conquered death not with a sword, but with a cross.

To receive the world in your arms is to embrace it with compassion and humility, not to conquer it. It is to live with open hands and a soft heart. Christ taught, "Blessed are the meek, for they shall inherit the earth." (Matthew 5:5)

And when the Tao does not leave you—when God dwells within—you become like a little child. Not childish, but childlike: pure, trusting, unburdened. "Unless you change and become like little children, you will never enter the kingdom of heaven." (Matthew 18:3)

Editor's Note: *In classical Chinese cosmology, black (玄 xuan) is often associated with the Tao itself — mysterious, infinite, fertile, and powerful. It's the color of the heavens and the North, linked to water and depth. White, in contrast, represents clarity, but also death, finality, and surface-level appearances in some Taoist and Chinese traditional contexts.*

So when Lao Tzu says:

"Know the white,

yet keep to the black:

be a pattern for the world."

He is not advocating a simplistic Western dualism of light = good and dark = evil. Instead, he's advising that one must *understand* clarity and order (the white), but *root oneself* in the deep mystery, humility, and yielding strength of the Tao (the black). It is a call to live in profound alignment with the unseen and ungraspable — not to chase external appearances.

This balance echoes Jesus' own paradoxical wisdom: "The last shall be first," and "Blessed are the meek." The Master — like Christ — does not flaunt holiness or moral clarity for show. Instead, she stays grounded in the hidden, the sacred unknown, and from that place becomes a true pattern for the world.

Jesus, too, wore both light and shadow. He dined with sinners. He wept in Gethsemane. He was the Light of the World (John 8:12), yet also “a man of sorrows, acquainted with grief.” (Isaiah 53:3)

To be a pattern for the world is to live a life that reconciles opposites through love. Christ was that pattern.

“Know the personal,

yet keep to the impersonal:

accept the world as it is.”

Knowing the personal means acknowledging ego, identity, personality. Keeping to the impersonal means rising above it—seeing the world without judgment or projection. This is divine objectivity, the ability to love what is without needing to change it.

Jesus saw the hearts of men clearly. He knew the personal. But His love was impersonal—unattached to merit or status. He said from the cross: “Father, forgive them, for they know not what they do.” (Luke 23:34)

“The world is formed from the void,

like utensils from a block of wood.

The Master knows the utensils,

yet keeps to the block:

thus she can use all things.”

The Master never forgets the Source. Even as we shape our lives—our careers, our roles, our names—we must remember that we come from the uncarved block. To cling to form is to forget the formless grace that gave us life.

Jesus modeled this, too. Though He took the form of a man, “he did not consider equality with God something to be used to his own advantage.” (Philippians 2:6)

To return to the primal self—the Source—is to live in harmony with the Tao of Christ, where we are not merely tools, but vessels of love and light.

Chapter 29: Let It Be — The Sacred World

"Do you want to improve the world?

I don't think it can be done."

These words strike at the heart of our modern obsession with control and correction. We strive to fix, change, reform, perfect. Yet Lao Tzu reminds us: the world is not broken—it is sacred. It unfolds according to a wisdom far older than our systems, our ideologies, our good intentions.

Jesus echoed this trust in divine order when He said: "Do not worry about your life… Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them." (Matthew 6:25–26)

"The world is sacred.

It can't be improved.

If you tamper with it, you'll ruin it.

If you treat it like an object, you'll lose it."

When we treat creation as a thing to exploit—when we impose our ego on nature, on others, even on ourselves—we desecrate the sacred. We turn miracle into machinery. Yet both Lao Tzu and Christ teach that sacredness is preserved through reverence, not domination.

Jesus did not force His teachings upon the world. He walked in patience, often retreating into silence, trusting that those with ears to hear would understand. "Let anyone with ears to hear listen!" (Mark 4:9)

"There is a time for being ahead,

a time for being behind;

a time for being in motion,

a time for being at rest;

a time for being vigorous,

a time for being exhausted;

a time for being safe,

a time for being in danger."

This recalls Ecclesiastes 3: "To everything there is a season… a time to be born and a time to die… a time to weep and a time to laugh." Harmony with the Tao means surrendering to the natural ebb and flow of life. Christ, too, embraced timing—not rushing, not lagging behind. "My time has not yet come," He said again and

again, awaiting the Father's will. (John 2:4)

“The Master sees things as they are,

without trying to control them.

She lets them go their own way,

and resides at the center of the circle.”

This is **wu wei**, the sacred non-action that allows life to unfold without interference. The Master remains at the center—not passive, but grounded, discerning, at peace. Just as Jesus slept calmly in the boat while the storm raged (Mark 4:38), so too does the Master remain unmoved by the chaos of the world.

This is the invitation of the Tao of Christ—not to fix the world, but to honor it. To live not from anxiety or ambition, but from harmony. From the still point at the center of all things.

Chapter 30: The Futility of Force

"Whoever relies on the Tao in governing men

doesn't try to force issues

or defeat enemies by force of arms."

True power, both Lao Tzu and Christ teach us, is not found in domination, but in restraint. Force may win battles, but it never wins hearts. The Tao teaches that for every action, there is a reaction; every violent grasp for control creates ripples that ultimately recoil.

Jesus tells Peter, "Put your sword back in its place… for all who draw the sword will die by the sword." (Matthew 26:52) This is not cowardice, but divine wisdom. Violence—whether political, emotional, or spiritual—always rebounds.

"For every force there is a counterforce.

Violence, even well intentioned,

always rebounds upon oneself."

The cross of Christ was not an act of aggression, but the ultimate act of surrender. The Roman Empire, with all its brutality and "power," tried to crush Him through violence. Yet it was through submission—through wu wei—that Jesus overcame the world. "My kingdom is not of this world… If it were, my servants would fight." (John 18:36)

"The Master does his job

and then stops.

He understands that the universe

is forever out of control,

and that trying to dominate events

goes against the current of the Tao."

This mirrors Christ's quiet authority. He didn't chase influence or manipulate crowds. When tempted in the desert to seize power over all the kingdoms of the earth, He refused. (Matthew 4:8–10) He walked the path laid before Him, did what needed to be done, then stepped back—trusting in the Father's will, not in human force.

“Because he believes in himself,

he doesn’t try to convince others.

Because he is content with himself,

he doesn’t need others’ approval.

Because he accepts himself,

the whole world accepts him.”

Jesus spoke with authority not because He demanded it, but because He embodied it. He didn’t pander, posture, or prove Himself. “I do not accept glory from men.” (John 5:41) His inner peace radiated outward because He was aligned with the Tao, the will of the Father.

To walk the Tao of Christ is to release our grip on control. It’s to trust that God's justice and timing are perfect, even when the world appears chaotic. True influence arises not from domination, but from self-mastery. Not from war, but from peace.

Chapter 31: Weapons and the Way of Peace

"Weapons are the tools of violence;

all decent men detest them."

Both Lao Tzu and Jesus reject violence as a means to righteousness. In the Tao, weapons are not instruments of glory—they are signs of failure. In Christ, we see the same truth: "Blessed are the peacemakers, for they shall be called the children of God." (Matthew 5:9)

"Weapons are the tools of fear;

a decent man will avoid them

except in the direst necessity…"

The Tao does not glorify war. It views force as a last resort, approached with sadness, not triumph. Christ echoed this ethic when He rebuked the sword drawn in Gethsemane. (Matthew 26:52) Even in His darkest hour, He refused violence, showing that love, not retaliation, is the path to true power.

"Peace is his highest value.

If the peace has been shattered,

how can he be content?"

The world celebrates domination; the Taoist and the Christian mourn its cost. Jesus wept over Jerusalem, not because He was weak, but because He knew their path would lead to destruction. (Luke 19:41–44)

"His enemies are not demons,

but human beings like himself.

He doesn't wish them personal harm."

This line could be lifted from the lips of Christ Himself: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." (Luke 6:27–28)

In the Way, even enemies are viewed through the lens of compassion—not as monsters, but as misguided reflections of ourselves. Jesus asked God to forgive His executioners from the cross: "They know not what they do." (Luke 23:34)

"He enters a battle gravely,

with sorrow and with great compassion,

as if he were attending a funeral."

This is not the battle cry of nationalism or pride—it is the solemn heart of a man who knows that every life matters, even in war. In Christ, we see the ultimate refusal of vengeance. He came not to conquer by bloodshed, but to transform hearts.

The Tao of Christ teaches us that real strength is not found in the sword, but in the spirit. In surrender, there is power. In mercy, there is justice. In mourning violence, there is holiness.

We do not rejoice in victory.

We grieve that violence was ever necessary.

Chapter 32: The Formless Source and the Kingdom Within

"The Tao can't be perceived.

Smaller than an electron,

it contains uncountable galaxies."

Like the Spirit of God hovering over the face of the deep in Genesis 1:2, the Tao is the invisible Presence beneath all things. It cannot be grasped with the senses, yet from it springs the fullness of creation. "What is seen was not made out of what was visible." (Hebrews 11:3)

Both the Tao and the Holy Spirit are formless, yet they form all things. The Tao is smaller than the smallest, yet it contains the vastness of the cosmos. In Christ, we hear echoes of this mystery: "The kingdom of God is within you." (Luke 17:21)

"If powerful men and women

could remain centered in the Tao,

all things would be in harmony.

The world would become a paradise."

This is not utopian fantasy—it is the natural result of aligning with the Divine Will. Jesus preached the same ideal when He said: "Seek first the kingdom of God and His righteousness, and all these things will be added to you." (Matthew 6:33)

The kingdom Christ spoke of is not ruled by force or legislation. It is a kingdom written on hearts. Lao Tzu agrees: when leaders are centered in the Tao, laws become unnecessary. Justice flows not from courts, but from inward harmony.

"When you have names and forms,

know that they are provisional."

The Tao warns us not to cling to labels and appearances. Names, doctrines, dogmas—these are tools, not Truth itself. Jesus constantly broke through such boundaries: healing on the Sabbath, dining with sinners, speaking in parables to upend religious certainties.

"When you have institutions,

know where their functions should end.

Knowing when to stop,

you can avoid any danger."

Even good things become harmful when clung to too tightly. Institutions have their place, but they must serve the Spirit, not stifle it. Jesus warned the Pharisees that "the Sabbath was made for man, not man for the Sabbath." (Mark 2:27)

Both Lao Tzu and Christ point to a higher law—not written on scrolls or stone, but engraved in the heart. This is what Jeremiah foresaw: "I will put my law within them, and I will write it on their hearts." (Jeremiah 31:33)

"All things end in the Tao

as rivers flow into the sea."

The Tao is the origin and the destination. Christ echoes this final return: "I am the Alpha and the Omega, the beginning and the end." (Revelation 22:13)

We began in the Tao. We strayed from it through pride, fear, and illusion. But the current of grace always flows homeward—if we stop resisting.

Let the river carry you.

Let the Tao of Christ bring you back to the Source.

Chapter 33: Knowing Yourself

"Knowing others is intelligence;

knowing yourself is true wisdom.

Mastering others is strength;

mastering yourself is true power."

Both Lao Tzu and Jesus emphasize the profound strength that comes from self-mastery and humility. Jesus taught, "Whoever wants to be first must be last of all and servant of all." (Mark 9:35) True power is not domination over others but dominion over one's own heart and desires.

Self-knowledge—understanding our weaknesses and limitations—is the foundation of true wisdom. The apostle Paul echoed this when he said, "But I discipline my body and keep it under control." (1 Corinthians 9:27) This internal mastery frees us from the bondage of external circumstances and false pride.

"If you realize that you have enough,

you are truly rich."

Contentment is a treasure far greater than gold. Jesus declared, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3) Recognizing sufficiency in what we have brings peace that no wealth can buy.

"If you stay in the center

and embrace death with your whole heart,

you will endure forever."

To stay centered is to abide in God's presence, trusting even in the face of death. Christ's resurrection promises eternal life to those who fully surrender to God's will. Paul writes, "I have fought the good fight, I have finished the race, I have kept the faith." (2 Timothy 4:7)

Mastery over self and acceptance of life's ultimate transition lead to enduring legacy—not in worldly terms, but in the eternal kingdom.

Chapter 34: The Great Tao and Humble Power

“The great Tao flows everywhere.

All things are born from it,

yet it doesn't create them.”

This passage speaks to the mysterious nature of the Tao as the source of all life—originating everything without force or desire. It reflects the biblical concept of God as Creator, who brings forth all things yet remains transcendent beyond them. As Genesis 1:1 says, "In the beginning God created the heavens and the earth," yet God is not confined by creation.

“It pours itself into its work,

yet it makes no claim.

It nourishes infinite worlds,

yet it doesn't hold on to them.”

The Tao’s way is one of selfless giving without attachment, a theme echoed in Jesus’ teaching: “For even the Son of Man came not to be served but to serve” (Mark 10:45). True greatness lies in humble service, not in seeking recognition or possession.

“Since it is merged with all things

and hidden in their hearts,

it can be called humble.”

The Tao’s presence within all things aligns with the Christian belief that God dwells in believers’ hearts through the Holy Spirit (1 Corinthians 3:16). This intimate indwelling calls for humility, knowing that the divine is both within and beyond us.

“Since all things vanish into it

and it alone endures,

it can be called great.

It isn't aware of its greatness;

thus it is truly great.”

The paradox of the Tao's greatness lies in its unconscious humility—it does not seek to be great, yet it is the greatest. Similarly, Christ's humility—"he humbled himself and became obedient to death" (Philippians 2:8)—is the path to exaltation.

This chapter teaches that the highest power flows from humble surrender and selfless love, a timeless lesson shared by both Lao Tzu and Jesus.

Chapter 35: Centered in the Tao — Finding Peace Amidst the Noise

"She who is centered in the Tao

can go where she wishes, without danger.

She perceives the universal harmony,

even amid great pain,

because she has found peace in her heart."

This passage reveals the profound peace and freedom that come from being deeply rooted in the Tao. Like Christ, who promised, "My peace I give to you… not as the world gives" (John 14:27), the one centered in the Tao moves through life unshaken by turmoil, anchored in an inner harmony that transcends external circumstances.

"Music or the smell of good cooking

may make people stop and enjoy.

But words that point to the Tao

seem monotonous and without flavor."

The Tao is subtle and elusive, often overlooked because it transcends ordinary sensory experiences. Similarly, Jesus' teachings often challenged conventional wisdom, appearing simple or even foolish to the worldly mind (1 Corinthians 1:18). True wisdom is often hidden beneath a quiet exterior.

"When you look for it, there is nothing to see.

When you listen for it, there is nothing to hear.

When you use it, it is inexhaustible."

The Tao defies direct perception—like God's spirit, invisible yet present everywhere (John 4:24). It is an inexhaustible source that sustains all life and can never be depleted. This calls believers to faith beyond sight, trusting in the unseen presence that continually renews and sustains.

The Tao invites us to find that quiet center within ourselves where peace reigns, even amid hardship, and to recognize that the deepest truths often come wrapped in silence and simplicity.

Chapter 36: The Subtle Way — Victory Through Paradox

"If you want to shrink something,

you must first allow it to expand.

If you want to get rid of something,

you must first allow it to flourish.

If you want to take something,

you must first allow it to be given.

This is called the subtle perception

of the way things are."

Lao Tzu reveals a paradox woven into the fabric of the universe: true transformation often begins with allowance, not resistance. Jesus echoed this in his teachings—"The first shall be last, and the last shall be first" (Matthew 20:16). Power in the Tao is not domination but discernment—understanding the timing and natural unfolding of all things. When you want to conquer something, you must first yield to it.

"The soft overcomes the hard.

The slow overcomes the fast."

Christ embodied this completely. He overcame not by force but by surrender, by riding into Jerusalem on a donkey, not a warhorse, and by allowing himself to be crucified rather than resist. "Blessed are the meek," he said, "for they shall inherit the earth" (Matthew 5:5). Strength lies in gentleness; endurance in humility.

"Let your workings remain a mystery.

Just show people the results."

This final line urges us to abandon the need for recognition. Jesus often told those he healed to "tell no one" (Mark 1:44), not because the miracles weren't real, but because true spiritual power doesn't need applause. It simply acts in harmony with the Way and lets the fruit speak for itself.

In both Taoism and Christianity, we find this deeper wisdom: the path of subtlety, stillness, and surrender often leads to the most enduring change.

Chapter 37: The Peace of No Desire — Governing Without Control

"The Tao never does anything,

yet through it all things are done."

Here lies the essence of *wu wei*—action without force, accomplishment without striving. It is not passivity but harmony with the natural flow. The Tao works invisibly, silently, like gravity or the growth of a tree—it doesn't command, yet everything obeys it. Jesus said, *"The kingdom of God is within you"* (Luke 17:21), and like the Tao, it arrives not with fanfare, but quietly, when the heart aligns with divine stillness.

"If powerful men and women

could center themselves in it,

the whole world would be transformed

by itself, in its natural rhythms."

This is a direct rebuke of the modern obsession with control, dominance, and political manipulation. If those in power relinquished ego and aligned with the Tao—if they truly walked the path Christ laid out, caring for the least among us without seeking power—the world would heal itself. *"Seek first the kingdom of God,"* Jesus said, *"and all these things shall be added unto you"* (Matthew 6:33).

"People would be content

with their simple, everyday lives,

in harmony, and free of desire."

Desire disrupts peace. It inflames jealousy, greed, ambition. The Tao, like Christ, calls us not to chase wealth or status, but to live simply and joyfully in the present moment. As Paul wrote, *"I have learned in whatever state I am, to be content"* (Philippians 4:11). The spiritual path is not about what you gain, but what you release.

"When there is no desire,

all things are at peace."

Peace is not imposed by laws or wars—it arises when hearts are free from craving. This is the final harmony of both Tao and Christ: a return to the Garden, not through force, but through surrender. A world without striving becomes a world at rest, and the kingdom of heaven draws near.

Chapter 38: The Fall from Tao — From Being to Pretending

“The Master doesn't try to be powerful;

thus he is truly powerful.

The ordinary man keeps reaching for power;

thus he never has enough.”

True power comes from humility, not domination. Like Christ washing the feet of his disciples (John 13:5), the Master wields authority by letting go of the need to wield it. Power pursued for its own sake breeds insecurity and tyranny, but the one who surrenders to the Tao walks in quiet strength.

“The Master does nothing,

yet he leaves nothing undone.

The ordinary man is always doing things,

yet many more are left to be done.”

This is *wu wei* in action again: allowing lif"e to unfold instead of forcing it. The Master doesn't hustle, yet her life is full. The ordinary man exhausts himself in striving, yet always feels behind. Jesus said, *“My yoke is easy, and my burden is light”* (Matthew 11:30)—not because there is no labor, but because there is no resistance to God’s will.

“The kind man does something,

yet something remains undone.

The just man does something,

and leaves many things to be done.

The moral man does something,

and when no one responds

he rolls up his sleeves and uses force.”

Here Lao Tzu outlines the degeneration of virtue. First comes true kindness, which acts from the heart. Then comes justice, which begins to measure and judge. Then comes morality—rigid, self-righteous, and finally, when morality fails, comes control: coercion, punishment, violence. This echoes Paul’s warning that *“the letter*

kills, but the Spirit gives life" (2 Corinthians 3:6). Laws may regulate behavior, but only love transforms the soul.

"When the Tao is lost, there is goodness.

When goodness is lost, there is morality.

When morality is lost, there is ritual.

Ritual is the husk of true faith,

the beginning of chaos."

This is a sobering truth: the more disconnected we become from the Source, the more we cling to appearances —ritual, performance, dogma. But ritual without spirit is empty. Jesus warned of this very decay when he said, "These people honor me with their lips, but their hearts are far from me" (Matthew 15:8).

When we trade living faith for dead forms, we open the door to entropy and ruin.

Ritual without spirit becomes a hollow mechanism — a soulless incantation that mimics power while severing itself from divine authority. This is the foundation of chaos magick and the many modern distortions of ancient mysteries.

They promise quick power, secret knowledge, or emotional escape — *but always at the cost of the soul.*

History has shown that when civilizations abandon the living God for demons, fallen angels, or idols of their own making — whether stone statues or ideologies of self-worship — the result is decay: moral, spiritual, and eventually physical.

Those who follow evil out of hatred, out of boredom, loneliness, or ambition — who prostitute themselves to darkness for a taste of control — are the ones most swiftly discarded by God.

They become pawns, used and then cast aside, their names lost to time, their legacy a warning.

God does not coexist with disorder, pride, or delusion. The way of the Tao, like the way of Christ, is the narrow path that leads through humility and truth. All else, however ornate or intellectual, leads to the pit.

“Therefore the Master concerns himself

with the depths and not the surface,

with the fruit and not the flower.

He has no will of his own.

He dwells in reality,

and lets all illusions go.”

The Master, like Christ, seeks the root, not the decoration. He does not chase the approval of men, nor enforce belief. He dwells in truth, not in appearances. His heart is aligned with what is real, not what is praised. And by letting go of illusion, he walks the narrow path—quiet, faithful, and free.

Chapter 39: The Jewel of Humility — Restoring the Harmony of Heaven and Earth

"In harmony with the Tao,

the sky is clear and spacious,

the earth is solid and full,

all creatures flourish together,

content with the way they are,

endlessly repeating themselves,

endlessly renewed."

When we are in step with the Tao—what Jesus called *"the Kingdom within"* (Luke 17:21)—the entire cosmos reflects that balance. The heavens stay vast and unmarred, the earth remains fertile, and life renews itself without striving. There is a natural peace that flows from alignment with the Source, and it brings contentment without effort.

"When man interferes with the Tao,

the sky becomes filthy,

the earth becomes depleted,

the equilibrium crumbles,

creatures become extinct."

But when ego, pride, and control replace harmony, creation begins to decay. This is the pattern we see from Eden to Babylon—wherever mankind reaches for dominance over nature and others, the very systems of life unravel. It is not punishment, but consequence. The Tao, like God, allows free will—but does not shield us from its effects.

“The Master views the parts with compassion,

because he understands the whole.

His constant practice is humility.

He doesn't glitter like a jewel

but lets himself be shaped by the Tao,

as rugged and common as stone.”

The Master, like Christ, does not seek greatness through appearance or force. He understands that compassion comes from seeing things in context—not judging the leaf without knowing the root. He is content to be shaped by the Way, like uncarved stone—simple, unpretentious, and true.

In a world addicted to spectacle, the Tao and the Gospel both whisper the same truth: the path back to peace is found not in glitter, but in humility. When we stop interfering and let God shape us, we find that the original harmony was never lost—only hidden beneath the noise of our own ambition.

Chapter 40: The Great Return — Embracing the Movement of the Tao

"Return is the movement of the Tao.

Yielding is the way of the Tao."

The Tao flows not in straight lines but in circles. Just as Christ said, "The first shall be last, and the last shall be first" (Matthew 20:16), Lao Tzu reminds us that true movement is return. Everything that goes out must come back. The way forward is often the way back—to simplicity, to Source, to God.

To yield is not to surrender in defeat, but to align with the natural rhythm of life. As Jesus taught in the Garden, "Not my will, but yours be done" (Luke 22:42). Yielding is power through trust, strength through surrender.

"All things are born of being.

Being is born of non-being."

Here lies the great mystery of creation. All form arises from the formless. All existence is birthed by what we cannot see, name, or grasp. This echoes John 1:3: "Through Him all things were made; without Him nothing was made that has been made."

In Taoism and in the Gospel alike, the source of life is not some object or throne in the sky—but the eternal, unseen presence that flows through all things and returns all things to itself. When we embrace that truth, we stop fighting the current—and begin to flow.

Chapter 41: The Fool's Laughter — How the Tao Hides in Plain Sight

"When a superior man hears of the Tao,

he immediately begins to embody it.

When an average man hears of the Tao,

he half believes it, half doubts it.

When a foolish man hears of the Tao,

he laughs out loud.

If he didn't laugh,

it wouldn't be the Tao."

This is a reflection on how truth is received based on the condition of the soul.

The *superior man* recognizes the Tao because he has already cultivated virtue and humility. His heart is still and receptive like fertile soil—he hears the truth and takes it in without resistance. Jesus said something similar in John 10:27: "My sheep hear my voice, and I know them, and they follow me." The superior man hears the Tao as the sheep hear the Shepherd.

The *average man* is split. Part of him senses the truth but is still attached to ego, culture, and desire. He doubts because he lives in a world that honors appearances and mocks the unseen. He is like the man in the Parable of the Sower whose seed falls among thorns—he has potential, but the cares of the world choke it.

The *foolish man* laughs because the Tao contradicts everything he's been taught to believe. In a world where power, ambition, and pride are praised, the Tao seems nonsensical. He cannot understand that weakness is strength, or that emptiness is fullness. The Cross itself provokes this laughter: "For the wisdom of God is foolishness to man." (1 Corinthians 1:25)

“Thus it is said:

The path into the light seems dark,

the path forward seems to go back,

the direct path seems long,

true power seems weak,

true purity seems tarnished,

true steadfastness seems changeable,

true clarity seems obscure,

the greatest art seems unsophisticated,

the greatest love seems indifferent,

the greatest wisdom seems childish.”

These paradoxes are not riddles—they are the doorway to spiritual reality.

In a society obsessed with appearances, the true path is invisible. Lao Tzu reminds us that what is truly powerful often wears the mask of fragility. Christ embodied this perfectly: he conquered death not with armies, but with surrender. He washed feet, embraced children, forgave enemies, and rode a donkey instead of a war horse.

The Tao and the Gospel both warn us: the moment something becomes obvious to the world, it may have already lost its power. God hides truth not to obscure it, but to protect it—from those who would exploit, commodify, or weaponize it.

“The Tao is nowhere to be found.

Yet it nourishes and completes all things.”

Just like grace. Just like the Spirit. **Just like love.**

You cannot see the Tao or prove it exists. Yet when you live in harmony with it, your life bears fruit, your soul knows peace, and you begin to see the world not as a place to conquer—but as something sacred to serve.

This is the Tao of Christ: not a system, but a mystery. Not a ladder to climb, but a current to surrender to. The foolish may laugh, but those with ears to hear will recognize in this laughter the echo of a hidden truth—the one that lives in stillness, flows through paradox, and calls us home.

Chapter 42: The Birth of All Things — Returning to Oneness

"The Tao gives birth to One.

One gives birth to Two.

Two gives birth to Three.

Three gives birth to all things."

This verse is one of the most mystical in the Tao Te Ching, often interpreted as a symbolic cosmology. The Tao — the eternal, unnameable source — gives birth to *One*, representing unity, existence, or the Logos. From One comes *Two* — the yin and yang, the dance of opposites. From Two comes *Three* — the interplay, the relationship, the breath of life itself. And from that, *all things* arise.

The Gospel of John begins with a similar pattern: "In the beginning was the Word, and the Word was with God, and the Word was God... Through him all things were made." (John 1:1-3). Just as Lao Tzu describes the Tao birthing reality through a mysterious process, so too does John describe creation as flowing from the divine Logos — Christ.

In both traditions, creation is not merely physical. It is relational, rhythmic, born from the dynamic interplay of opposites: spirit and matter, light and darkness, stillness and motion.

"All things have their backs to the female

and stand facing the male.

When male and female combine,

all things achieve harmony."

This line calls us to honor *balance*. In a world that favors assertion, aggression, and control — the "male" principle — we are reminded that true harmony requires the receptive, intuitive, nurturing *female* principle as well.

Christ embodies both. He was the Lion and the Lamb, the Bridegroom and the Mother Hen. He overturned tables in the temple and wept at the tomb of Lazarus. He taught strength through gentleness, truth through silence, power through surrender.

"Ordinary men hate solitude.

But the Master makes use of it,

embracing his aloneness, realizing

he is one with the whole universe."

The Taoist sage finds strength in solitude — not loneliness, but sacred separation. In quiet, he communes with the eternal. Likewise, Jesus often retreated into the wilderness or onto mountains to pray alone. He said, “The Father and I are one.” (John 10:30)

Solitude is not a curse. It is a blessing for those willing to face themselves and see beyond the illusion of separateness.

To walk the Tao of Christ is to understand that the universe was born from mystery, sustained by paradox, and healed through the union of opposites — male and female, light and dark, spirit and flesh.

In this harmony, we find our true home.

Chapter 43: The Power of Gentleness — Strength in Softness

"The gentlest thing in the world

overcomes the hardest thing in the world.

That which has no substance

enters where there is no space.

This shows the value of non-action.

Teaching without words,

performing without actions:

that is the Master's way."

This chapter reveals a profound paradox: true strength comes not from force or hardness, but from gentleness and softness. Like water, which yields to obstacles yet wears down mountains over time, the Tao flows effortlessly through the world, conquering by yielding.

Jesus taught a similar truth: "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). The meek are not weak, but powerful in their humility and gentleness. The Master's way is to act without forcing, to teach without preaching—transforming the world through quiet presence and compassionate being.

Non-action (wu wei) is not passivity, but a dynamic harmony with the natural order. By not struggling against life's flow, the Master accomplishes all things without strain.

In embracing gentleness and stillness, we find the deepest power, a power that transforms not by breaking but by softening—echoing Christ's call to "turn the other cheek" and Lao Tzu's wisdom that the soft overcomes the hard.

Chapter 44: True Wealth — Choosing What Lasts

"Fame or integrity: which is more important?

Money or happiness: which is more valuable?

Success or failure: which is more destructive?"

This opening stanza challenges us to question our deepest values. Society often exalts fame, wealth, and worldly success, but the Tao asks us to consider their true worth. Integrity and inner peace surpass external recognition or material gain. This echoes Jesus' teaching in Matthew 16:26: "What will it profit a man if he gains the whole world but forfeits his soul?" True life is not measured by possessions or status, but by faithfulness to what is eternal.

"If you look to others for fulfillment,

you will never truly be fulfilled.

If your happiness depends on money,

you will never be happy with yourself."

Here the Tao warns against placing our hope in unstable foundations—other people's approval or wealth. Christ teaches a similar truth: in John 6:27, "Do not work for the food that perishes, but for the food that endures to eternal life." Seeking fulfillment outside ourselves leads only to emptiness. True joy flows from within, nourished by the Spirit.

"Be content with what you have;

rejoice in the way things are.

When you realize there is nothing lacking,

the whole world belongs to you."

The final lines celebrate contentment and gratitude—the key to peace. The Tao here aligns with Philippians 4:11-13, where Paul says, "I have learned to be content whatever the circumstances… I can do all this through him who gives me strength." Recognizing the sufficiency of God's provision opens us to a joy that surpasses material wealth. In this realization, we possess all things because we possess peace.

Chapter 45: The Paradox of True Perfection

"True perfection seems imperfect,

yet it is perfectly itself."

True perfection in the Tao transcends conventional ideas of flawlessness. It is whole precisely because it embraces imperfection. This echoes the biblical teaching in 2 Corinthians 12:9, where Paul writes, "My grace is sufficient for you, for my power is made perfect in weakness." Christ's perfection is revealed not in human standards, but in divine acceptance and humility.

"True fullness seems empty,

yet it is fully present."

What appears empty—like the space within a vessel—holds the greatest potential. This reminds us of Jesus' teaching in Luke 22:42, "Not my will, but yours be done," illustrating surrender to God's greater plan. True abundance is spiritual, not material.

"True straightness seems crooked.

True wisdom seems foolish.

True art seems artless."

The paradox of Tao aligns with biblical wisdom in 1 Corinthians 1:25: *"The foolishness of God is wiser than human wisdom."* What the world sees as weak or foolish, God uses to confound the proud and exalt the humble.

“The Master allows things to happen.

She shapes events as they come.

She steps out of the way

and lets the Tao speak for itself.”

The Master embodies *wu wei*, effortless action, trusting the natural flow rather than forcing outcomes. Jesus demonstrated this in John 5:19: “The Son can do nothing by himself; he can do only what he sees his Father doing.” Surrendering control invites divine guidance and harmony.

This teaches us to embrace paradox and humility, to let go of rigid control and trust the deeper wisdom of the Tao and Christ working through us. True perfection is found in being fully ourselves—flaws, emptiness, and all—while letting the divine unfold naturally.

Chapter 46: Harmony, Fear, and True Safety

“When a country is in harmony with the Tao,

the factories make trucks and tractors.

When a country goes counter to the Tao,

warheads are stockpiled outside the cities.”

This contrast illustrates the fruit of living in accordance with the Tao: peaceful, productive labor versus destructive preparation for war. In the Bible, Jesus blesses the peacemakers, promising them the Kingdom of Heaven (Matthew 5:9). A society aligned with divine harmony nurtures life rather than prepares for destruction.

“There is no greater illusion than fear,

no greater wrong than preparing to defend yourself,

no greater misfortune than having an enemy.”

Fear breeds division and conflict. Scripture teaches that perfect love drives out fear (1 John 4:18). Preparing for battle is described as a misguided response to fear, while Christ calls us to love even our enemies (Matthew 5:44), breaking the cycle of hostility.

“Whoever can see through all fear

will always be safe.”

True safety arises from transcending fear, resting in God’s presence. The psalmist declares, "I will fear no evil, for You are with me" (Psalm 23:4). Walking the Tao of Christ means embodying this peace beyond fear — a peace that guards the heart and mind (Philippians 4:7).

To live in harmony with the Tao and with Christ is to lay down the weapons of fear and enmity, embracing instead a courage rooted in love and trust in the divine. In this surrender, true peace and safety are found—not as the world defines them, but as God intends for all creation.

Chapter 47: Seeing Without Moving — The Wisdom of Inner Knowing

"Without opening your door,

you can open your heart to the world.

Without looking out your window,

you can see the essence of the Tao."

These lines speak to the profound truth that true understanding and connection come from within, not from external searching. This echoes Christ's teaching that the Kingdom of God is not outwardly observable but within us (Luke 17:21). True vision and insight arise from the heart surrendered to God, not from the eyes or physical action alone.

"The more you know,

the less you understand."

This paradox challenges pride in intellectual knowledge. Proverbs warns against leaning solely on human understanding (Proverbs 3:5). Wisdom comes from humility and recognition of our limitations before God's infinite mystery.

"The Master arrives without leaving,

sees the light without looking,

achieves without doing a thing."

The Master embodies wu wei — effortless action and deep harmony with the Tao. Similarly, Jesus often taught through stillness and presence, accomplishing God's will without struggle (John 5:19). Success in the spiritual life is not forced but received through surrender.

To walk the Tao of Christ is to cultivate this inner sight, knowing that the greatest journeys and revelations happen not by moving outward but by opening inward. It is here, in quiet heart and humble mind, that we meet the divine and find true peace.

Chapter 48: The Art of Letting Go — Mastery Through Non-Action

"In pursuit of knowledge,

every day something is added.

In the practice of the Tao,

every day something is dropped."

This contrast highlights two paths: the worldly way of accumulating information, status, or power, versus the spiritual way of shedding attachments, desires, and control. Proverbs teaches, "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10) — true wisdom comes from humility and simplification, not from endless learning alone.

"Less and less do you need to force things,

until finally you arrive at non-action.

When nothing is done,

nothing is left undone."

Here Lao Tzu points to wu wei — the state where actions flow effortlessly in harmony with the divine order. Christ exemplified this in moments of surrender to the Father's will (John 6:38). When we stop struggling and forcing outcomes, God's purpose unfolds naturally.

"True mastery can be gained

by letting things go their own way.

It can't be gained by interfering."

The true path to spiritual power is surrender, not control. Like Jesus washing his disciples' feet (John 13), greatness comes through humble service and yielding to God's flow.

To follow the Tao of Christ is to release the need to grasp and manipulate, trusting instead in the divine wisdom that moves through all things. In this letting go, we find freedom, peace, and true mastery.

Chapter 49: The Mind of the Master — Embracing Universal Compassion and Trust

"The Master has no mind of her own.

She works with the mind of the people."

Here Lao Tzu teaches the Master's humility and deep connection to the collective. She does not impose her ego or personal agenda but aligns with the needs and nature of those she serves. This reflects Christ's teaching: "I do nothing on my own but speak just what the Father has taught me" (John 8:28).

"She is good to people who are good.

She is also good to people who aren't good.

This is true goodness."

True goodness is unconditional, extending love and kindness regardless of others' actions. Jesus embodied this radical grace, loving sinners and outcasts (Luke 15:2).

"She trusts people who are trustworthy.

She also trusts people who aren't trustworthy.

This is true trust."

The Master's trust is not naive but rooted in the Tao — a faith that all things have their place in the cosmic order. Similarly, Christ calls us to love and trust even those who betray or harm us (Matthew 5:44).

"The Master's mind is like space.

People don't understand her.

They look to her and wait.

She treats them like her own children."

The spaciousness of the Master's mind allows her to be patient and nurturing, holding others with care despite misunderstanding. Like a loving parent, she provides safety and guidance. This echoes Psalm 127:3, "Children are a heritage from the Lord."

In following the Tao of Christ, we learn to embody compassion and trust beyond conditions, embracing others as part of the whole, even when they fall short. This is the path of true leadership and love.

Chapter 50: Surrender to Life and Death — The Master's Readiness

"The Master gives himself up

to whatever the moment brings."

Surrender here is total — the Master embraces life's unfolding without resistance. It recalls Jesus' prayer in Gethsemane: "Not my will, but yours be done" (Luke 22:42).

"He knows that he is going to die,

and he has nothing left to hold on to:

no illusions in his mind,

no resistances in his body."

Facing mortality without fear or attachment, the Master reflects the Apostle Paul's words: "I have fought the good fight, I have finished the race, I have kept the faith" (2 Timothy 4:7).

"He doesn't think about his actions;

they flow from the core of his being."

Actions arise naturally and authentically from the Master's true self — effortless and pure. Christ said, "My food is to do the will of him who sent me" (John 4:34).

"He holds nothing back from life;

therefore he is ready for death,

as a man is ready for sleep

after a good day's work."

Death is seen not as an enemy but a peaceful rest after life's labors. Like the psalmist's confidence, "I lie down and sleep; I wake again, because the Lord sustains me" (Psalm 3:5).

The Master's readiness teaches us to embrace life fully and face death calmly, resting in the grace and peace of God.

Chapter 51: The Tao and the Nature of Being — The Divine Expression

"Every being in the universe

is an expression of the Tao."

Each life, each form, manifests the divine source — created perfect and whole in its essence, though shaped by circumstance. This mirrors the biblical truth that "in him we live and move and have our being" (Acts 17:28).

"It springs into existence,

unconscious, perfect, free,

takes on a physical body,

lets circumstances complete it."

Like the body of Christ, the universe is both spiritual and physical, unfolding according to divine providence (Colossians 1:16-17). We are invited to accept ourselves and others as part of this ongoing creation, shaped but not limited by our environment.

"That is why every being

spontaneously honors the Tao."

A natural reverence for the source arises from being part of its flow — just as the psalmist sings, "All your works shall give thanks to you" (Psalm 145:10).

"The Tao gives birth to all beings,

nourishes them, maintains them,

cares for them, comforts them, protects them,

takes them back to itself,"

This cyclical process of birth, sustenance, and return reflects God's loving providence described in John 10:27-28, where Christ, the Good Shepherd, cares for his flock eternally.

"Creating without possessing,

Acting without expecting,

Guiding without interfering."

The Tao's creative love is selfless — a model for divine grace and human kindness alike (John 3:16). It reminds us that true love expects nothing and acts for the good of others.

"That is why love of the Tao

is in the very nature of things."

In every corner of creation, love flows — a testimony to the divine nature within all. As 1 John 4:8 teaches, "God is love," and this love animates all existence.

Chapter 52: Returning to the Source — Embracing Eternity

"In the beginning was the Tao.

All things issue from it;

all things return to it."

This opening echoes the Gospel of John: "In the beginning was the Word... through him all things were made, and without him nothing was made that has been made" (John 1:1-3). Like the Tao, Christ is the eternal source from which all creation flows and to which it ultimately returns.

"To find the origin,

trace back the manifestations.

When you recognize the children

and find the mother,

you will be free of sorrow."

This calls to awareness of our true origin — the divine "mother" or source behind all forms. It reminds us of Jeremiah 31:3, where God declares, "I have loved you with an everlasting love," inviting us to return to Him and be freed from grief.

"If you close your mind in judgments

and traffic with desires,

your heart will be troubled.

If you keep your mind from judging

and aren't led by the senses,

your heart will find peace."

The way of non-judgment and detachment echoes Jesus' teaching to not judge lest we be judged (Matthew 7:1) and the peace that surpasses understanding that guards our hearts (Philippians 4:7).

“Seeing into darkness is clarity.

Knowing how to yield is strength.
Use your own light

and return to the source of light.

This is called practicing eternity.”

True insight comes from embracing the unknown — “walking by faith, not by sight” (2 Corinthians 5:7).

Yielding is not weakness but spiritual strength, as Paul writes, “When I am weak, then I am strong” (2 Corinthians 12:10).

Returning to the source of light is living in God’s eternal presence.

Chapter 53: The Robbery of the World — When the Way Is Abandoned

"The great Way is easy,

yet people prefer the side paths.

Be aware when things are out of balance.

Stay centered within the Tao."

Lao Tzu opens with a warning: the Tao is simple and available, but people are easily distracted by illusions—side paths that promise quick power, status, and pleasure. These diversions lead away from harmony and into corruption. Christ echoes this in Matthew 7:13–14, "Wide is the gate and broad is the road that leads to destruction… But small is the gate and narrow the road that leads to life." The Way is not hidden—it is rejected in favor of profit and pride.

"When rich speculators prosper

While farmers lose their land;

when government officials spend money

on weapons instead of cures;

when the upper class is extravagant and irresponsible

while the poor have nowhere to turn—

all this is robbery and chaos.

It is not in keeping with the Tao."

This is not just an ancient warning—it is our present reality. We live in a system where wealth is hoarded, not shared.. Where billionaires plot to reshape the world in their own image while children die in streets littered with fentanyl and broken promises. This is not a conspiracy—it is capitalism run amok, hollowed out by greed.

For example, Johnson & Johnson has already been accused by Robert Kennedy Jr. of adding cancer-causing chemicals in sunscreen so the pharmaceutical giant could sell chemotherapy later. This is the definition of crony capitalism.

How many more times have situations like this occurred where the companies behind such evil acts were not exposed?

We are in an age where, if war becomes profitable enough, someone will light the match and burn the world just to cash the check. Technocrats build doomsday machines and media empires, all in the name of control. Politicians, bought and paid for, legislate against the people they swore to serve.

James 5:1-6 speaks directly to our time: “Now listen, you rich people, weep and wail because of the misery that is coming on you… Your gold and silver are corroded… You have hoarded wealth in the last days.” Both Christ and Lao Tzu condemn this spiritual disease: the worship of Mammon, the pursuit of profit at the cost of humanity and the Earth itself.

True harmony does not lie in excess or accumulation. It lies in justice. As Isaiah 1:17 commands, “Learn to do right; seek justice. Defend the oppressed.” When we abandon this divine mandate, we abandon the Way.

The Tao is not a philosophy for monks alone—it is a rebuke to every empire built on blood and lies. Christ did not die so billionaires could enslave the poor. Lao Tzu did not walk away from court life so the world could bow to algorithms and markets.

To walk the Way is to rebel against the machinery of greed.

To follow Christ is to flip the tables of the moneychangers—again.

Chapter 54: Rooted in the Tao — The Strength of True Connection

"Whoever is planted in the Tao

will not be rooted up.

Whoever embraces the Tao

will not slip away.

Her name will be held in honor

from generation to generation."

To be planted in the Tao is to be grounded in the eternal, unchanging Source. Like a tree rooted deeply in nourishing soil, one who lives by the Tao remains steady through life's storms. This echoes Psalm 1:3, where the righteous "are like trees planted by streams of water, which yield their fruit in season and whose leaf does not wither."

"Let the Tao be present in your life

and you will become genuine.

Let it be present in your family

and your family will flourish.

Let it be present in your country

and your country will be an example

to all countries in the world.

Let it be present in the universe

and the universe will sing."

The presence of the Tao brings authenticity, peace, and growth—not only individually but extending outward to family, society, and creation itself. In Galatians 5:22-23, the fruits of the Spirit—love, joy, peace—reflect this same flourishing that arises from living in harmony with God's will.

"How do I know this is true?

By looking inside myself."

True wisdom and confirmation come from inner experience and reflection. As Jesus said in John 10:27, "My sheep listen to my voice; I know them, and they follow me." To embrace the Tao and the way of Christ is to find a deep, abiding truth within.

Chapter 55: The Power of the Newborn — Harmony Without Effort

"He who is in harmony with the Tao

is like a newborn child.

Its bones are soft, its muscles are weak,

but its grip is powerful."

This paradox of strength in softness mirrors the power found in humility and surrender. Like the infant, who appears fragile but possesses an unyielding grasp, the Master rooted in the Tao embodies strength through gentleness—a power beyond force or will.

"It doesn't know about the union

of male and female,

yet its penis can stand erect,

so intense is its vital power.

It can scream its head off all day,

yet it never becomes hoarse,

so complete is its harmony."

The newborn's pure, unconditioned vitality flows effortlessly, untouched by social constructs or inhibitions. This innocence and natural rhythm echo Jesus' call to be "like little children" (Matthew 18:3), embracing a state of openness and purity that transcends worldly knowledge and control.

"The Master's power is like this.

He lets all things come and go

effortlessly, without desire.

He never expects results;

thus he is never disappointed.

He is never disappointed;

thus his spirit never grows old."

The Master flows with life's natural cycles, free from grasping or resistance. This echoes Paul's teaching in Philippians 4:11-13, where contentment arises from reliance not on circumstances but on a deeper strength. By releasing attachment to outcomes, the Master preserves youthful spirit and enduring peace.

Chapter 56: The Wisdom of Silence — Returning to Primal Identity

“Those who know don't talk.

Those who talk don't know.”

True wisdom transcends words. Those who truly understand the Tao—and by extension, the deeper spiritual truths—are silent in their knowing. Conversely, loudness and boasting often mask ignorance, a lesson echoed by Proverbs 17:28: "Even a fool who keeps silent is considered wise."

“Close your mouth,

block off your senses,

blunt your sharpness,

untie your knots,

soften your glare,

settle your dust.

This is the primal identity.”

This call to quiet the mind and senses is a path back to our original, unspoiled nature—free from ego, judgment, and agitation. It recalls Jesus’ teaching in Matthew 11:29, “Take my yoke upon you and learn from me, for I am gentle and humble in heart.” Such gentleness and calmness reveal our truest self beneath the noise of the world.

“Be like the Tao.

It can't be approached or withdrawn from,

benefited or harmed,

honored or brought into disgrace.

It gives itself up continually.

That is why it endures.”

The Tao’s enduring nature lies in its complete surrender and selflessness. It neither clings nor resists but flows with all that is. Similarly, Christ taught, “Whoever loses their life for my sake will find it” (Matthew 16:25). By surrendering selfish grasping, we align with the eternal flow and find lasting peace.

Chapter 57: The Paradox of Leadership — Letting Go to Lead

"If you want to be a great leader,

you must learn to follow the Tao.

Stop trying to control.

Let go of fixed plans and concepts,

and the world will govern itself."

True leadership is paradoxical: it arises not from force or domination, but from humble surrender to the natural order. Jesus taught similarly in Matthew 20:26–27, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave." Great leaders serve rather than command, allowing life to flow through them.

"The more prohibitions you have,

the less virtuous people will be.

The more weapons you have,

the less secure people will be.

The more subsidies you have,

the less self-reliant people will be."

This warns against over-regulation, militarization, and excessive control—forces that breed dependency, fear, and dishonesty. The Apostle Paul echoed this in 2 Corinthians 3:17, "Where the Spirit of the Lord is, there is freedom." True virtue and security come not from external rules but from inner freedom.

"Therefore the Master says:

I let go of the law,

and people become honest.

I let go of economics,

and people become prosperous.

I let go of religion,

and people become serene.

I let go of all desire for the common good,

and the good becomes common as grass."

Here, letting go means releasing rigid attachment to institutions and ideologies—trusting instead in the natural goodness that arises when people are free and aligned with the Tao. Christ's message aligns: He said, "My kingdom is not of this world" (John 18:36), pointing to a deeper order beyond earthly systems. When leaders step back, harmony and goodness emerge spontaneously, like grass growing freely across the land.

Chapter 58: The Power of Gentle Governance — Leading by Example

"If a country is governed with tolerance,

the people are comfortable and honest.

If a country is governed with repression,

the people are depressed and crafty."

This verse reveals the deep connection between leadership style and the spirit of a people. A tolerant ruler fosters trust and openness, while harsh repression breeds fear and deceit. Proverbs 29:2 says, "When the righteous thrive, the people rejoice; when the wicked rule, the people groan." The moral tone of leadership shapes the soul of the nation.

"When the will to power is in charge,

the higher the ideals, the lower the results.

Try to make people happy,

and you lay the groundwork for misery.

Try to make people moral,

and you lay the groundwork for vice."

This warns against forcing morality or happiness from above — such efforts often backfire. True transformation cannot be imposed; it arises naturally when people are free to live in harmony. Jesus taught, "The kingdom of God is within you" (Luke 17:21), emphasizing inward change over external enforcement.

“Thus the Master is content

to serve as an example

and not to impose her will.

She is pointed, but doesn't pierce.

Straightforward, but supple.

Radiant, but easy on the eyes.”

The Master leads by embodying the Tao—offering a gentle, flexible presence rather than harsh control. Christ’s example reflects this perfectly: He healed, taught, and loved without coercion, inviting all to follow freely. When leaders embody such grace, they inspire rather than intimidate, guiding without dominating.

Chapter 59: The Wisdom of Moderation — Governing with Care

“For governing a country well

there is nothing better than moderation.”

This verse highlights the timeless principle that balance is the key to effective leadership. Excessive force or rigid ideology breeds resistance and unrest. Proverbs 11:1 reminds us, “A false balance is an abomination to the Lord, but a just weight is his delight.” True justice and good governance come from measured, balanced action.

“The mark of a moderate man

is freedom from his own ideas.

Tolerant like the sky,

all-pervading like sunlight,

firm like a mountain,

supple like a tree in the wind,

he has no destination in view

and makes use of anything

life happens to bring his way.”

Here, the ideal leader embodies both strength and flexibility—rooted yet adaptable. Like Christ, who described himself as “gentle and humble in heart” (Matthew 11:29), this leader embraces life’s unpredictability without attachment, serving the people with open hands and a steady spirit.

“Nothing is impossible for him.

Because he has let go,

he can care for the people's welfare

as a mother cares for her child.”

Letting go of ego and fixed plans, the leader nurtures the community with compassion and attentiveness, like a mother tending her child. This mirrors God’s tender care described in Isaiah 66:13: “As a mother comforts her child, so will I comfort you.” True governance flows from love, not control.

Chapter 60: The Stillness of Good Rule — Leaving Evil No Opponent

“Governing a large country

is like frying a small fish.

You spoil it with too much poking.”

This metaphor is simple yet profound. Just as over-handling ruins a delicate meal, micromanagement and excessive interference can ruin a nation or a soul. Ecclesiastes 3:1 tells us there is "a time for everything," and wisdom lies in knowing when *not* to act. Jesus echoed this restraint when He said, “Do not resist an evil person” (Matthew 5:39), recognizing that reaction often empowers darkness.

“Center your country in the Tao

and evil will have no power.

Not that it isn't there,

but you'll be able to step out of its way.”

The Tao does not promise the removal of evil—it promises the ability to rise above it. Likewise, Paul teaches in Romans 12:21, “Do not be overcome by evil, but overcome evil with good.” Centering oneself in the Tao, or in God’s will, doesn’t mean escaping trouble—it means abiding so deeply in peace that trouble cannot take root.

“Give evil nothing to oppose

and it will disappear by itself.”

This final line encapsulates a divine paradox: resistance often fuels opposition. But when the ego dies, and there is no one left to fight, evil loses its foothold. Jesus on the cross did not curse His persecutors; instead, He said, “Father, forgive them.” That is the still power of the Tao: a strength so great it doesn't need to prove itself.

Let us learn to lead—our homes, our hearts, our nations—like the gentle cook, applying just enough heat, and never too much hand.

That is the way of the Tao.

That is the way of Christ.

Chapter 61: The Power of Humility — Nations That Kneel, Rise

"When a country obtains great power,

it becomes like the sea:

all streams run downward into it."

This opening image captures one of Lao Tzu's most vital insights: true greatness lies in becoming low. Just as rivers flow into the sea because it lies below them, true leadership draws others in through humility, not force. Jesus said, "The greatest among you will be your servant" (Matthew 23:11). Both Christ and Lao Tzu reveal that power without humility becomes tyranny—but humility is the power that lasts.

"The more powerful it grows,

the greater the need for humility.

Humility means trusting the Tao,

thus never needing to be defensive."

In a world obsessed with image, might, and dominance, the Tao reminds us that defensiveness is a sign of imbalance. When a person or nation is aligned with truth, there is no need to defend it. As Paul said in Romans 8:31, "If God is for us, who can be against us?" The Tao is not weak passivity—it is silent strength, anchored in divine harmony.

"A great nation is like a great man:

When he makes a mistake, he realizes it.

Having realized it, he admits it.

Having admitted it, he corrects it."

This is the heart of repentance, echoed in Proverbs 28:13: "Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy." Humility is not self-abasement—it is self-awareness. It is strength strong enough to say: "I was wrong."

"He considers those who point out his faults

as his most benevolent teachers.

He thinks of his enemy

as the shadow that he himself casts."

This passage is extraordinary in its spiritual maturity. The enemy is not to be hated, but understood—as a mirror of the self. This recalls Jesus' command: "Love your enemies, do good to those who hate you" (Luke

6:27). The Tao teaches what Christ practiced: the enemy is part of you, and peace comes not by vanquishing, but by integrating and transcending.

“If a nation is centered in the Tao,

if it nourishes its own people

and doesn't meddle in the affairs of others,

it will be a light to all nations in the world.”

Here is the Taoist echo of Jesus’ Sermon on the Mount: “You are the light of the world. A city on a hill cannot be hidden” (Matthew 5:14). The true greatness of a nation is not in its might or reach, but in its ability to nourish life, uphold justice, and live in quiet harmony with the world.

In a time when nations build walls and sharpen swords, the Tao calls us back to humility, repentance, and reverence. And the Christ who knelt to wash feet still whispers: “Blessed are the meek, for they shall inherit the earth.”

Chapter 62: The Treasure and the Refuge — Why Everyone Loves the Tao

"The Tao is the center of the universe,

the good man's treasure,

the bad man's refuge."

Here Lao Tzu reveals the Tao as both anchor and sanctuary. It is not a tool to be wielded, but a truth to be lived. For the virtuous, it is a source of wisdom and depth; for the broken and wayward, it is a refuge—like the God of the Psalms, who is "a refuge and strength, a very present help in trouble" (Psalm 46:1). The Tao is like grace—it welcomes the righteous and redeems the fallen.

"Honors can be bought with fine words,

respect can be won with good deeds;

but the Tao is beyond all value,

and no one can achieve it."

Status, awards, and accomplishments are currency in the world—but they hold no weight in the realm of the Tao. Jesus warned against seeking honor from men rather than from God (John 5:44). The Tao is not earned or owned. Like salvation, it is received through surrender. No amount of effort can capture it; it flows only to the empty and open heart.

"Thus, when a new leader is chosen,

don't offer to help him

with your wealth or your expertise.

Offer instead

to teach him about the Tao."

Lao Tzu's political wisdom speaks urgently to our time: material support and intellectual strategy will never guide a leader as well as inner alignment with truth. Christ said the same: "Seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Matthew 6:33). A nation led by someone rooted in the Tao—who governs with humility, detachment, and care—becomes a place of justice and peace.

“Why did the ancient Masters esteem the Tao?

Because, being one with the Tao,

when you seek, you find;

and when you make a mistake, you are forgiven.

That is why everybody loves it.”

This final stanza mirrors the mercy at the heart of the Gospel. “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you” (Matthew 7:7). The Tao, like the Spirit of God, is patient, forgiving, generous. It does not punish us for missing the mark—it waits for us to return. That is why even the flawed, the weary, the skeptical find solace in it.

The Tao is not just a philosophy. It is the heartbeat of existence. It draws the good deeper into truth and gives the broken a path back home. It is what Christ called the narrow way—not because it is exclusive, but because it requires a return to simplicity, humility, and love.

And that is why everybody loves it.

Chapter 63: The Way of Effortless Action — Greatness Through Simplicity

"Act without doing;

work without effort."

This is the essence of *wu wei* — effortless action. Lao Tzu isn't encouraging laziness but inviting us into a way of being where action flows naturally, without force. Just as Jesus said, "My yoke is easy, and my burden is light" (Matthew 11:30), the Master accomplishes her work not by striving, but by being in harmony with the greater flow. This is the sacred rhythm of the Tao: to move without strain, to do without ego.

"Think of the small as large

and the few as many.

Confront the difficult

while it is still easy;

accomplish the great task

by a series of small acts."

The Tao teaches humility and foresight. Instead of waiting for problems to grow monstrous, the wise person honors small beginnings and subtle warnings. The Master doesn't dismiss the ordinary — she reveres it. This mirrors Christ's teaching: "Whoever is faithful in a very little is also faithful in much" (Luke 16:10). The kingdom of God is like a mustard seed — tiny at first, but holding the potential for greatness.

"The Master never reaches for the great;

thus she achieves greatness."

In our world, ambition is celebrated — but Lao Tzu offers a counterpoint: true greatness is not taken, it is received. The Master doesn't grasp, compete, or self-promote — she becomes great by surrendering her need to be. As Jesus said, "The greatest among you will be your servant" (Matthew 23:11). The path to greatness runs through humility.

"When she runs into a difficulty,

she stops and gives herself to it.

She doesn't cling to her own comfort;

thus problems are no problem for her."

Rather than resisting hardship, the Master embraces it. She allows herself to fully enter the challenge, trusting that solutions arise not from panic or control, but from stillness and presence. Christ modeled this when He prayed in the garden: "Not my will, but Yours be done" (Luke 22:42). He faced the cross not with avoidance,

but surrender — and transformed suffering into salvation.

To walk the Tao of Christ is to let go of striving, to face life moment by moment with open hands and a quiet heart. Greatness lies not in conquest, but in simplicity. The sacred is found not in grand gestures, but in humble acts done with love.

Let every step, however small, be taken with intention. Let every task, however ordinary, be touched by grace. This is how we change the world — one surrendered moment at a time.

Chapter 64: The Wisdom of Beginnings — Nurturing the Way Before It Breaks

"What is rooted is easy to nourish.

What is recent is easy to correct.

What is brittle is easy to break.

What is small is easy to scatter."

Lao Tzu begins this chapter with a lesson in foresight. Like a sapling that bends more easily than a mighty oak, early problems are easier to solve, early growth easier to guide. The same idea echoes in Proverbs 22:6 — "Train up a child in the way he should go: and when he is old, he will not depart from it." Whether in children, ideas, or nations, the direction set at the beginning shapes everything that follows.

"Prevent trouble before it arises.

Put things in order before they exist.

The giant pine tree grows from a tiny sprout.

The journey of a thousand miles starts from beneath your feet."

This is the classic line that became proverb: "A journey of a thousand miles begins with a single step." But notice how Lao Tzu places it within the context of order and awareness. Great things do not begin great — they begin small, quiet, unnoticed. Like the Kingdom of God described by Christ — "like leaven hidden in flour," or "a seed planted in a field" — the Tao starts subtly, working silently from within.

"Rushing into action, you fail.

Trying to grasp things, you lose them.

Forcing a project to completion,

you ruin what was almost ripe."

Here we're warned against impatience. To force life, to demand it conform to our timing or our vision, is to destroy what might have been. Like picking fruit before it ripens, or speaking before listening, or trying to control others instead of trusting them — the result is ruin. Jesus similarly warned: "Let both grow together until the harvest" (Matthew 13:30). Timing is sacred.

"Therefore the Master takes action

by letting things take their course.

He remains as calm

at the end as at the beginning."

The Master, grounded in the Tao, does not panic when results are slow or obstacles appear. He trusts the process. As Paul wrote, “Let us not grow weary in doing good, for in due time we will reap a harvest if we do not give up” (Galatians 6:9). This is not passivity — it's patient, faithful presence.

“He has nothing,

thus has nothing to lose.

What he desires is non-desire;

what he learns is to unlearn.

He simply reminds people

of who they have always been.”

This is a profound insight into the way of Christ. The Master teaches not by imposing, but by reminding — reminding people of their original nature, their connection to the divine, their birthright of peace. As Jesus said, “The Kingdom of God is within you” (Luke 17:21). We don’t need to become someone else; we need only to return to who we already are — the image of God within.

“He cares about nothing but the Tao.

Thus he can care for all things.”

Because he is not preoccupied with ego, possessions, or control, the Master is free to serve all beings. Like Christ washing the disciples’ feet — not because He needed anything from them, but because His love was pure, selfless, and total.

To walk the Tao of Christ is to live from this place of stillness, awareness, and deep trust. Start small. Stay steady. Let things unfold without grasping. And always return to the root.

Chapter 65: The Power of Not-Knowing — Returning to Simplicity

"The ancient Masters

didn't try to educate the people,

but kindly taught them to not-know."

This verse challenges our modern obsession with expertise and intellectual superiority. Lao Tzu speaks of a deeper wisdom — not the accumulation of facts, but the shedding of illusion. Jesus, too, praised the childlike: "I praise you, Father… because you have hidden these things from the wise and learned, and revealed them to little children" (Matthew 11:25). True understanding often begins with humility — the willingness to say "I don't know."

"When they think that they know the answers,

people are difficult to guide.

When they know that they don't know,

people can find their own way."

Arrogance blinds us. But awareness of our ignorance opens the door to real transformation. Proverbs echoes this: "Do you see a man wise in his own eyes? There is more hope for a fool than for him" (Proverbs 26:12). To walk the Tao — and to follow Christ — requires a surrender of pride, and a return to the mystery that exists beyond words and doctrines.

"If you want to learn how to govern,

avoid being clever or rich.

The simplest pattern is the clearest."

True leadership, Lao Tzu says, is not about brilliance or wealth — it's about clarity and simplicity. The Gospel presents Jesus, the King of Kings, born in a manger and teaching in parables. No palaces, no pomp. His was the Way of simplicity — the grain of wheat, the mustard seed, the lily in the field. And it changed the world.

“Content with an ordinary life,

you can show all people the way

back to their own true nature.”

To live simply is not to live small. It is to live close to the source. A quiet, honest life is often more radiant than any grand performance. The ancient Masters, like Christ Himself, were not interested in showing off their greatness — they were interested in helping others awaken to their own.

This is the Tao of Christ — not to instruct from a pulpit, but to guide by example. To let go of the need to be clever, powerful, or important, and to become once again what we were always meant to be: *whole, humble, and free.*

Chapter 66: The Strength of Humility — Leading by Following

"All streams flow to the sea

because it is lower than they are.

Humility gives it its power."

This image — the sea receiving all waters because it stays low — lies at the heart of both Taoism and the teachings of Christ. The Tao tells us that true power does not come from being exalted, but from being grounded. Jesus taught the same: "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Matthew 23:12).

Just as water flows downward, the universe favors the lowly — those who do not grasp for power but receive it through surrender.

"If you want to govern the people,

you must place yourself below them.

If you want to lead the people,

you must learn how to follow them."

True leadership begins with service. Lao Tzu and Jesus both emphasize that the greatest leaders do not dominate — they kneel. *"The Son of Man did not come to be served, but to serve,"* Jesus says in Matthew 20:28. This flips the worldly view of leadership on its head. A true master listens before speaking, follows before leading, and supports without demanding recognition.

"The Master is above the people,

and no one feels oppressed.

She goes ahead of the people,

and no one feels manipulated.

The whole world is grateful to her.

Because she competes with no one,

no one can compete with her."

This paradox is central to the Tao: the one who does not compete becomes unmatched. The one who does not control becomes the true guide. Jesus showed this by washing His disciples' feet — "I have set you an example that you should do as I have done for you" (John 13:15). The path of Christ, like the path of the Tao, leads not upward, but downward — into humility, into service, into love without ego.

To walk the Tao of Christ is to embrace the quiet strength of humility, to lead by following, to be great by becoming small. The river flows to the sea not because it seeks to rise — but because it is willing to descend.

Chapter 67: The Three Treasures — Simplicity, Patience, and Compassion

"Some say that my teaching is nonsense.

Others call it lofty but impractical.

But to those who have looked inside themselves,

this nonsense makes perfect sense.

And to those who put it into practice,

this loftiness has roots that go deep."

To the world, the Tao appears foolish—just as Paul wrote, "The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). Truth often wears the mask of paradox. Lao Tzu and Christ both speak a wisdom that bypasses the intellect and sinks straight into the soul. It cannot be explained to those who seek power or logic alone, but those who have turned inward recognize its truth immediately.

"I have just three things to teach:

simplicity, patience, compassion.

These three are your greatest treasures."

These three treasures mirror the very heart of Christ's gospel. Simplicity: "Blessed are the poor in spirit." Patience: "Love is patient, love is kind." Compassion: "Father, forgive them, for they know not what they do." (Luke 23:34)

"Simple in actions and in thoughts,

you return to the source of being."

Simplicity is not naïveté — it is clarity. To be simple is to stop clinging to complexity, to let go of schemes and facades. Jesus said, "Unless you change and become like little children, you will never enter the kingdom of heaven" (Matthew 18:3). Childlike simplicity returns us to the divine source — unburdened, unmasked, open.

"Patient with both friends and enemies,

you accord with the way things are."

The patient soul flows like water, unresisting, yet unyielding. Patience is not passive—it is deeply active surrender. As Christ taught, “Do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also” (Matthew 5:39). This is not weakness. It is a powerful alignment with the divine current of life.

“Compassionate toward yourself,

you reconcile all beings in the world.”

This is perhaps the hardest command: to love oneself without judgment. Yet Christ taught, “Love your neighbor as yourself” (Mark 12:31). Without compassion for yourself, that love for others will always be partial. The Taoist sage and the Christian saint both realize this truth: mercy must begin within.

These are the treasures that defy kingdoms, corrupt systems, and personal ambition. Not strength. Not wealth. Not knowledge. But simplicity. Patience. Compassion. The seedbed of all true greatness. The Tao of Christ is found not in mighty acts but in quiet surrender — not in taking, but in treasuring what is eternal.

Chapter 68: The Virtue of Non-Competition — Leading by Letting Go

"The best athlete

wants his opponent at his best.

The best general

enters the mind of his enemy."

Here, Lao Tzu redefines greatness. Victory is not about domination, but about understanding. The best athlete doesn't crave an easy win — he respects the challenge. The best general isn't driven by bloodlust, but by clarity, empathy, and strategic restraint. Christ, too, called for a radical reimagining of power: *"Love your enemies, do good to those who hate you"* (Luke 6:27). In both teachings, the goal is not to destroy others, but to elevate everyone involved.

"The best businessman

serves the communal good.

The best leader

follows the will of the people."

True leadership isn't self-serving. The Tao teaches that success is collective — the good of one must not come at the expense of the whole. Jesus said, "The greatest among you must be your servant" (Matthew 23:11). Leading means listening. Power, in both the Tao and the Gospel, is measured by humility and service.

"All of them embody

the virtue of non-competition.

Not that they don't love to compete,

but they do it in the spirit of play.

In this they are like children

and in harmony with the Tao."

There is no ego in the true master — only joy. Just as Jesus said, "Unless you become like little children, you will never enter the kingdom of heaven" (Matthew 18:3), Lao Tzu sees divine harmony in childlike engagement. Competition without ego becomes play. Strategy without hatred becomes wisdom. Victory without pride becomes peace.

This is the Tao of Christ: to lead without needing to win, to serve without demanding recognition, to compete with love, not malice. When we release our grip on outcomes and open ourselves to the joy of participation, we return to the innocence of the child — and we live again in the flow of the divine.

Chapter 69: The Wisdom of Yielding — Winning Without War

“The generals have a saying:

"Rather than make the first move

it is better to wait and see.

Rather than advance an inch

it is better to retreat a yard."

Lao Tzu reminds us that true strength lies in restraint. In a world addicted to aggression, the Tao teaches patience. Wisdom is not always found in bold action, but in stillness — in watching, waiting, and yielding. Jesus echoed this paradoxical power when he said, “Blessed are the meek, for they shall inherit the earth” (Matthew 5:5). Real power doesn’t rush forward—it steps back and considers.

“This is called

going forward without advancing,

pushing back without using weapons.”

The way of the Tao is subtle, almost invisible. It influences without force. Jesus, too, won hearts not by conquest but through compassion, healing, and forgiveness. He overcame sin and death not with armies, but with a cross. This is the ultimate expression of “pushing back without using weapons.”

“There is no greater misfortune

than underestimating your enemy.

Underestimating your enemy

means thinking that he is evil.

Thus you destroy your three treasures

and become an enemy yourself.”

To dehumanize an enemy is to destroy yourself. The “three treasures” — simplicity, patience, and compassion — are lost when we give in to fear and hatred. Christ taught us to “love your enemies and pray for those who persecute you” (Matthew 5:44). To see others as evil is to forget that we, too, are capable of darkness. To yield is not to surrender to evil, but to remain rooted in love.

“When two great forces oppose each other,

the victory will go

to the one that knows how to yield.”

This is the paradox that both Lao Tzu and Jesus understood deeply: victory belongs to the one who doesn’t seek it, who yields like water, who stands like the cross—upright, unmoved, and forgiving. Yielding is not weakness. It is divine strategy.

To walk the Tao of Christ is to understand that sometimes the most courageous act is to stand down. To move in harmony with heaven is to yield — and in yielding, overcome.

Chapter 70: The Teachings Within — Knowing Through the Heart

"My teachings are easy to understand

and easy to put into practice.

Yet your intellect will never grasp them,

and if you try to practice them, you'll fail."

Lao Tzu reveals a profound paradox: the essence of the Tao is simple, yet beyond intellectual capture. True understanding is not a mental exercise, but a surrender beyond the mind. Similarly, Jesus taught, "unless you change and become like little children, you will never enter the kingdom of heaven" (Matthew 18:3). The deepest truths evade mere reason—they require a return to innocence and openness.

"My teachings are older than the world.

How can you grasp their meaning?"

The Tao transcends time and space, ancient and eternal. It cannot be confined by words or concepts, only lived. The Bible echoes this in the opening of John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Both teachings point beyond history, inviting us into the eternal mystery at the heart of existence.

"If you want to know me,

look inside your heart."

Knowing the Tao—or knowing Christ—is not found by searching outward, but by turning inward. The way to truth is through the heart, the seat of faith, love, and surrender. This inward journey transcends intellect and doctrine; it calls for heartfelt communion with the divine presence dwelling within us.

To walk the Tao of Christ is to embrace the mystery beyond words, to listen to the silence inside, and to find the eternal source of life pulsing in your own heart.

Chapter 71: The Wisdom of Unknowing — Healing from Within

"Not-knowing is true knowledge.

Presuming to know is a disease.

First realize that you are sick;

then you can move toward health."

Lao Tzu calls out the greatest sickness of all: the illusion of certainty. When we believe we already know, we cut ourselves off from wisdom. This is the root of arrogance, rigidity, and suffering—thinking we are whole when we are not. Christ addressed this same blindness when he said, "Those who are well have no need of a physician, but those who are sick." (Luke 5:31)

"The Master is her own physician.

She has healed herself of all knowing.

Thus she is truly whole."

The Master doesn't seek healing from the world. She recognizes her own dis-ease—the pride of false knowledge—and releases it. She embodies the words of Jesus: "Physician, heal thyself" (Luke 4:23). Only by facing our inner disorder—our ego, our illusions—can we return to harmony with the Tao and with God.

Ephesians 4:23 commands, "Be renewed in the spirit of your mind." This is not about acquiring more knowledge, but shedding the dead skin of false beliefs. Wholeness begins the moment we admit we are broken. Wisdom begins the moment we say, "I don't know."

In surrendering the illusion of mastery, we become vessels of divine wisdom. True health flows not from accumulating answers, but from dwelling in the stillness where God's Spirit and the Tao speak as one.

Chapter 72: Returning to Awe — Teaching Without Teaching

"When they lose their sense of awe,

people turn to religion.

When they no longer trust themselves,

they begin to depend upon authority."

Lao Tzu highlights how the loss of natural wonder and self-trust drives people toward external structures—organized religion and rigid authority—to fill the void. This reflects the biblical insight in Proverbs 1:7, "The fear of the Lord is the beginning of knowledge," emphasizing awe as the root of true wisdom. Without awe, we grasp for control and dogma.

"Therefore the Master steps back

so that people won't be confused.

He teaches without a teaching,

so that people will have nothing to learn."

The Master's way is subtle and indirect—offering no rigid doctrines or instructions, but instead encouraging people to rediscover their own inner wisdom. Like Jesus' parables, which invite personal reflection rather than straightforward answers, the Taoist sage helps people awaken from dependence, returning to the source within.

True guidance respects the mystery and invites self-trust, leading each person back to the awe that connects them with the divine.

Chapter 73: Effortless Power — The Master's Way

"The Tao is always at ease,

It overcomes without competing,

Answers without speaking a word,

Arrives without being summoned,

Accomplishes without a plan."

This opening reminds us that true power is calm and unforced. The Master, like the Tao, acts without striving or conflict, embodying a quiet strength that wins without a fight. This echoes Jesus' teaching in Matthew 11:29 — "Take my yoke upon you and learn from me, for I am gentle and humble in heart." Power rooted in humility transcends worldly ambition and competition.

"Its net covers the whole universe,

And though its meshes are wide,

It doesn't let a thing slip through."

Here, the Tao is likened to a vast, gentle net encompassing all things — a metaphor for divine providence. Though it is broad and seemingly loose, nothing escapes its care. Similarly, Psalm 147:8 describes God as "covering the heavens with clouds, preparing rain for the earth, and making grass grow on the hills." The unseen order of creation supports and sustains all life.

To live in harmony with this way is to embrace surrender — trusting that outcomes are woven together beyond our control. Philippians 4:6-7 encourages believers to "not be anxious about anything" but to present their requests to God, promising a peace that surpasses understanding. Like the Master, we learn to act with faith, not force.

Chapter 74: Embracing Change — Letting Go of Control

"If you realize that all things change,

there is nothing you will try to hold on to."

This line teaches the fundamental Taoist insight of impermanence. Understanding that everything is transient frees us from the suffering caused by clinging. This is echoed in Ecclesiastes 3:1 — "To everything there is a season, and a time to every purpose under heaven." Recognizing change as natural allows us to flow with life rather than resist it.

"If you aren't afraid of dying,

there is nothing you can't achieve."

Fear of death often limits human potential. When that fear dissolves, courage and true freedom arise. Jesus speaks to this in Matthew 10:28, encouraging us to fear not those who can kill the body but cannot touch the soul. Letting go of the fear of mortality empowers us to live fully and take bold steps in alignment with divine will.

"Trying to control the future

is like trying to take the master carpenter's place.

When you handle the master carpenter's tools,

chances are that you'll cut your hand."

The *master carpenter* is not just a metaphor for God or the Tao — it is a warning. The universe is crafted by divine hands with precision beyond comprehension. To seize His tools in arrogance is to risk slicing open your own soul. This is not mere poetic advice; it is a spiritual law. Pride invites destruction, and control is the oldest illusion. Just as Lucifer fell by declaring "I will ascend", so too do modern men fall trying to force life into their own design. Psalm 37:5 says, "Commit your way to the Lord; trust in Him and He will act." Wisdom is knowing your place in the cosmic order — not as master, but as apprentice. The Tao unfolds in its time; to rush it is to ruin it.

Chapter 75: Governing with Compassion — The Cost of Excess

"When taxes are too high,

people go hungry."

This verse reminds us that burdensome demands from leaders—whether taxes or regulations—can harm the most vulnerable. It echoes biblical warnings like Proverbs 29:4, where "By justice a king gives a country stability, but those who are greedy for bribes tear it down." Excessive control or greed disrupts the natural order and justice.

"When the government is too intrusive,

people lose their spirit."

Too much interference stifles freedom and joy. The human spirit thrives in trust and space, not under constant scrutiny or control. Galatians 5:1 teaches that Christ has set us free to live in the liberty of God's grace, not in bondage to oppressive rule.

"Act for the people's benefit.

Trust them; leave them alone."

True leadership serves and empowers rather than dominates. Jesus taught servant leadership, saying, "Whoever wants to become great among you must be your servant" (Matthew 20:26). Governing with compassion means trusting the people's innate wisdom and allowing freedom to flourish.

Chapter 76: Life in Flexibility — The Strength of Softness

"Men are born soft and supple;

dead, they are stiff and hard.

Plants are born tender and pliant;

dead, they are brittle and dry."

This natural cycle reveals the wisdom of yielding and adaptability. Life is characterized by softness and flexibility; death by rigidity and hardness. Just as living bodies and plants thrive in pliancy, so too must we cultivate openness and resilience in spirit.

"Thus whoever is stiff and inflexible

is a disciple of death.

Whoever is soft and yielding

is a disciple of life."

Stiffness resists change and clings to pride or ego, leading to spiritual death. In contrast, yielding to God's will aligns us with life. Jesus invites us to be "gentle and humble in heart" (Matthew 11:29), embodying the softness that overcomes hardness.

"The hard and stiff will be broken.

The soft and supple will prevail."

True strength lies not in force or resistance, but in surrender and adaptability. Like water carving through rock by yielding, the gentle ultimately overcome the rigid. This echoes Proverbs 3:5-6, trusting in the Lord rather than our own unyielding ways.

Chapter 77: The Tao's Balance — Giving Without Expectation

"As it acts in the world, the Tao

is like the bending of a bow.

The top is bent downward;

the bottom is bent up.

It adjusts excess and deficiency

so that there is perfect balance.

It takes from what is too much

and gives to what isn't enough."

This image of the bow bending illustrates the Tao's natural wisdom in restoring equilibrium. Like a perfect bow, life is about balancing extremes — bringing down what is high and lifting up what is low. This principle of divine justice echoes God's heart for fairness and compassion, as seen in Proverbs 22:2, "The rich and poor have this in common: The Lord is the Maker of them all."

"Those who try to control,

who use force to protect their power,

go against the direction of the Tao.

They take from those who don't have enough

and give to those who have far too much."

Those who grasp for power disrupt this balance. Instead of serving others, they hoard and exploit, mirroring the warnings of Jesus about the dangers of greed and oppression (Luke 12:15). True leadership does not take by force but serves with humility.

“The Master can keep giving

because there is no end to her wealth.

She acts without expectation,

succeeds without taking credit,

and doesn't think that she is better

than anyone else.”

The Master’s abundance flows from alignment with the Tao — a wealth that never runs dry. By giving freely without attachment to reward or status, the Master reflects Christ’s selfless love (Acts 20:35). Such generosity is rooted in humility and trust in God’s provision.

Chapter 78: The Power of Softness — Strength Through Yielding

"Nothing in the world

is as soft and yielding as water.

Yet for dissolving the hard and inflexible,

nothing can surpass it."

Water is the ultimate symbol of gentle strength. Though soft and yielding, it wears down the hardest rock and shapes the landscape over time. This teaches us that true power lies not in force, but in patience and adaptability. The Bible echoes this in Proverbs 15:1 — "A gentle answer turns away wrath, but a harsh word stirs up anger."

"The soft overcomes the hard;

the gentle overcomes the rigid.

Everyone knows this is true,

but few can put it into practice."

We intellectually grasp the wisdom of gentleness, yet applying it is difficult. Our nature often fights rigidity with more force, missing the transformative power of humility and compassion. Christ exemplified this perfectly when he said, "Blessed are the meek, for they will inherit the earth" (Matthew 5:5).

"Therefore the Master remains

serene in the midst of sorrow.

Evil cannot enter his heart.

Because he has given up helping,

he is people's greatest help."

The Master's serenity is rooted in surrender — not passivity, but a deep trust in the Tao's flow. By releasing the need to control or force outcomes, he becomes a true source of strength and healing. This echoes Christ's invitation to "Come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11:28).

“True words seem paradoxical.”

True wisdom often challenges conventional logic, inviting us to look deeper beyond appearances. The soft overcomes the hard, strength is found in yielding, and surrender becomes the highest form of help. These paradoxes reveal the divine mystery at the heart of both Tao and Christ’s teachings.

Chapter 79: Owning Responsibility — Growth Through Self-Reflection

“Failure is an opportunity.

If you blame someone else,

there is no end to the blame.”

This stanza teaches that failure is not the end but a chance to grow and learn. Blaming others only traps us in a cycle of resentment and stagnation. The Bible reflects this truth in Galatians 6:5 — “For each will have to bear his own load.” Growth requires personal accountability, not shifting fault.

“Therefore the Master

fulfills her own obligations

and corrects her own mistakes.

She does what she needs to do

and demands nothing of others.”

The Master exemplifies humility and self-discipline, focusing first on her own shortcomings before seeking change in others. This echoes Christ’s teaching in Matthew 7:3-5 about removing the plank from your own eye before judging another. True leadership and wisdom begin with self-awareness and responsibility.

Chapter 80: The Ideal Community — Simplicity and Contentment

"If a country is governed wisely,

its inhabitants will be content.

They enjoy the labor of their hands

and don't waste time inventing

labor-saving machines."

A society grounded in wisdom allows life to unfold naturally, where honest work is its own reward. This echoes Ecclesiastes 3:12-13, which celebrates finding joy in one's labor as a divine gift.

"Since they dearly love their homes,

they aren't interested in travel.

There may be a few wagons and boats,

but these don't go anywhere.

There may be an arsenal of weapons,

but nobody ever uses them."

Contentment and peace within one's community replace the need for conquest or war. This reflects Jesus' teaching, "Blessed are the peacemakers" (Matthew 5:9), emphasizing that true security arises from harmony rather than force.

"People enjoy their food,

take pleasure in being with their families,

spend weekends working in their gardens,

delight in the doings of the neighborhood."

This celebrates rootedness and joy in simple pleasures—food, family, and community. Psalm 128:2 blesses those who "eat the fruit of their labor," affirming the dignity and satisfaction found in everyday life.

“And even though the next country is so close

that people can hear its roosters crowing and its dogs barking,

they are content to die of old age

without ever having gone to see it.”

Profound contentment in what one has is shown here. Restless ambition fades in favor of peace and gratitude, reflecting Jesus’ teaching to trust in God’s provision and live fully in the present (Matthew 6:25-34).

The passage calls us to embrace simplicity, gratitude, and harmony—finding happiness not in endless striving, but in being fully present within our own community and place in the world.

Chapter 81: True Wisdom — Humility in Speech and Action

"True words aren't eloquent;

eloquent words aren't true.

Wise men don't need to prove their point;

men who need to prove their point aren't wise."

Lao Tzu reveals a profound paradox: genuine truth doesn't require flourish or grandstanding. It speaks softly, yet its power is undeniable. This echoes Jesus' teaching in Matthew 11:29, where he invites us to learn from his gentle and humble spirit, contrasting with the loud, self-righteous voices that often dominate discourse.

"The Master has no possessions.

The more he does for others,

the happier he is.

The more he gives to others,

the wealthier he is."

True wealth is measured not by material possessions, but by generosity and service. This reflects the biblical principle in Acts 20:35 — "It is more blessed to give than to receive." The Master's happiness grows through selfless action, illustrating how letting go of attachment opens the way to abundance.

"The Tao nourishes by not forcing.

By not dominating, the Master leads."

Leadership through humility and non-coercion aligns perfectly with Christ's servant leadership. Jesus taught that greatness is found in serving others (Mark 10:43-45). The Tao, like Christ's love, flows gently yet powerfully, nourishing life without domination or force.

This calls us to embrace humility—in speech, in service, and in leadership—as the path to true wisdom, happiness, and influence.

Chapter 20: The Call to Emptiness — A Personal Testament

Dear friend, I must begin this chapter with a confession that makes my hands tremble as I write. What I'm about to share with you is one of the most difficult personal experiences I've ever shared, not because it's painful, but because it's so profoundly strange that I fear you might close this book and never return. This is why I placed this chapter at the end. Please know that every word that follows is true to my own experience, and I share it not to elevate myself or to convince you of anything, but simply because it changed everything for me—and perhaps it might speak to something in your own heart.

I've wrestled with whether to include this chapter at all. I know how it sounds. I know the skepticism it will invite. But this experience is the very reason this book exists, and to withhold it would be to rob you of the full journey that led me to understand how deeply the Tao and Christ's teachings flow from the same eternal spring.

Let me be clear about something: I have no desire to be your teacher, your guru, or your leader. I don't want to start a movement or sell you anything. I'm simply a fellow traveler who encountered something extraordinary, and I'm sharing it the way you might tell a friend about a breathtaking sunset you witnessed—not because you created it, but because its beauty was too overwhelming to keep to yourself.

The Shadow That Changed Everything

In 2022, I was living quietly in a small city near the Great Lakes, my heart heavy with the weight of an investigation that had consumed my thoughts for months. A young woman had been brutally murdered at an abandoned papermill, and the corruption surrounding her death—the cover-ups, the greed, the casual dismissal of her precious life—had left me feeling as though I was drowning in humanity's capacity for darkness.

Easter Sunday evening found me alone in my apartment, seeking escape in a movie projected onto my bedroom wall. It was nearly 11 p.m. when something happened that I still struggle to put into words.

The projector simply stopped. But in its place, there on the wall, appeared the distinct shadow of a human form—silent, profound, and impossible to dismiss as mere coincidence.

I looked out the bay window to see if there was someone prowling outside my home but there was nothing there to be casting this strange 'apparition'.

What followed defies every rational explanation I've tried to construct. My laptop, untouched by human hands, navigated itself to YouTube and began playing a video with an eerie, mechanical voice. The voice told a haunting story of this shadow being—a tortured soul whose voice had been stolen by God as punishment for some ancient transgression.

As I listened, my heart broke for this silent entity. Tears streamed down my face as I felt, perhaps for the first time, the weight of cosmic loneliness and divine justice that I couldn't begin to understand.

Then, as suddenly as it appeared, the shadow vanished.

But the evening's revelations had only begun.

A *holographic* (for lack of a better explanation) image materialized in the center of my room—not on any screen, but suspended in the air itself. It showed the vastness of space, and within it, a white bull sleeping peacefully on a field of green grass. The image shifted, revealing a red bull flying across the cosmos toward Earth, where the white bull continued its innocent slumber.

Once again, my laptop seized control, pulling up yet another YouTube video and automatically playing verse 20 of the Tao Te Ching. This was my first genuine encounter with Lao Tzu's teachings, going beyond the fleeting curiosity of my youth — sparked back then by reading *The Tao of Pooh*, a book I strongly recommend you take a look at.

I won't pretend to fully understand what I witnessed that night. I've considered every possible explanation—hallucination, mental breakdown, elaborate hoax. But in my heart, I know it was none of these things. It was an encounter with the unknown, a moment of grace, a divine intervention that arrived precisely when I needed it most.

The images reminded me of the Book of Enoch's Animal Apocalypse, where the prophet sees the end times revealed through various creatures. But more than that, they felt like a personal invitation—a calling to step away from the darkness I'd been investigating and toward a light I'd never noticed before.

The Loneliness of Mystery

This encounter shook me to my core and set me on a path I never expected to walk. I began seeking understanding from every spiritual tradition I could find. I reached out to rabbis, Buddhist monks, imams, Taoist and Shinto priests, practitioners of witchcraft—anyone who might help me make sense of what I'd experienced.

What I discovered was heartbreaking. Most dismissed my story outright. Some suggested I seek mental health treatment. Others accused me of drug use. A few responded with what I can only describe as professional jealousy, as if such experiences were their exclusive domain.

I realized then that many who make their living as spiritual teachers have never truly encountered the mystery they claim to represent. For some, faith had become merely a job, and my experience threatened the comfortable boundaries they'd built around the sacred.

This loneliness taught me something profound: the path to truth is often walked alone, not because we're special, but because mystery doesn't conform to our expectations or credentials.

A Life of Extremes

I want you to understand that I'm not sharing this story because I consider myself holy or chosen. My life has been a series of extremes that would make most people dizzy. I've made fortunes and lost them completely. I've lived in beachfront condos and slept on park benches under tarps. I've worked as a personal liaison for one of the world's wealthiest men, and I've dug ditches for minimum wage.

I was once a male model; other times I was overweight and broken. I've known deep love and crushing rejection, the chains of addiction and the freedom of sobriety. I've experienced life's full spectrum—not from fear or the pursuit of reward, but because something inside me has always insisted on diving deep into

whatever presented itself.

For many years, I believed only in science and reason, viewing religion as humanity's beautiful but ultimately misguided attempt to make sense of an indifferent universe. Yet throughout all these experiences, I tried to remain a good person—not because I hoped for divine reward or feared punishment, but because kindness simply felt like the right way to be.

I think this is what prepared me for that Easter night. Years of cultivating what I now recognize as wu wei—something that as a child, long before I knew anything of Taoism or the work of Lao Tzu, I called 'effortless effort'—had gradually dissolved the ego that might have resisted such an impossible experience.

The Teaching of Emptiness

The verse that played on my laptop that night became the foundation for everything that followed:

"Stop thinking, and end your problems.

What difference between yes and no?

What difference between success and failure?

Must you value what others value,

avoid what others avoid?

How ridiculous!"

These words challenged every assumption I'd held about how life should be lived. They pointed to the endless cycle of judgment, comparison, and desire that keeps us trapped in suffering. The invitation was clear: stop overthinking and surrender to a deeper knowing that exists beyond the prison of opposites.

“Other people are excited,

as though they were at a parade.

I alone don’t care,

I alone am expressionless,

like an infant before it can smile.”

This is not a celebration of detachment as superiority—it is a sacred mourning. It is the deliberate choice to step outside the illusions and emotional theatrics of the world. The Master isn’t impressed by parades, noise, or spectacle. He does not seek attention, approval, or distraction. He has chosen instead to preserve what the world has long abandoned—his innocence.

Christ said:

“Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.” (Matthew 18:3)

and again,

“Be wise as serpents and innocent as doves.” (Matthew 10:16)

To become like a child is not a return to naivety, but to honesty—to the raw, untouched self uncorrupted by deceit, ambition, or the approval of men. It is a return to the part of us that existed before we learned to perform, compete, and hide behind ego.

Lao Tzu and Christ are both calling us back to a state of spiritual nakedness—not weakness, but humility. Not a rejection of life, but a refusal to let life’s noise erode the soul. To be “expressionless like an infant before it can smile” is to return to the state of untainted being—to live without artifice, without pretense, without fear. It is to dwell, silently and gently, in the will of God.

"Other people have what they need;

I alone possess nothing.

I alone drift about,

like someone without a home."

This wasn't about physical poverty, but about releasing our death grip on identity and status. When I stopped defining myself by my possessions, achievements, or failures, I discovered a freedom I'd never known existed.

"I am like an idiot, my mind is so empty."

This emptiness isn't ignorance—it's humility. It's the recognition that our clever thoughts and certainties often block us from the wisdom that flows through silence.

"Other people are bright;

I alone am dark.

Other people are sharper;

I alone am dull."

In our culture's obsession with intelligence and achievement, there's something revolutionary about embracing our limitations. This darkness, this dullness, opens us to mysteries that brilliance cannot reach.

"Other people have a purpose;

I alone don't know."

Not knowing becomes the beginning of true spiritual seeking. When we stop pretending we have all the answers, we become available to receive what we most need.

"I drift like a wave on the ocean,

I blow as aimless as the wind."

Like the ocean and the wind, I learned to flow with life rather than exhaust myself fighting its currents.

“I am different from ordinary people.

I drink from the Great Mother’s breasts.”

These words are not a boast of superiority—they are a confession of spiritual dependence. The Master is not claiming to be better than others, only that he has chosen another way. He no longer feeds on the validation of society, nor is he sustained by ego, wealth, ambition, or the hollow nourishment of status. He drinks instead from the Source—from the Tao, the Great Mother who gives without condition and asks nothing in return.

This image of nursing at the breast of the divine is one of complete vulnerability and intimacy. It calls to mind the tenderness of God in the Old Testament, where the Hebrew name El Shaddai—often translated "God Almighty"—has roots that some scholars suggest relate to shad, the word for “breast,” implying sustenance, nurture, and the feminine aspect of divine care.

And in Aramaic, the language Jesus spoke, the word for God—Abwoon—contains both mother and father in its essence. Not as a hermaphrodite, but as a transcendent unity beyond gender: the source of all masculinity, all femininity, and the silence in between. To drink from the Great Mother is to return to the beginning—to be reborn not by the will of the flesh, but by the Spirit.

“Man shall not live by bread alone, but by every word that proceeds from the mouth of God.” (Matthew 4:4)

What Christ called the Bread of Life, Lao Tzu described as the breastmilk of the Great Mother: the sustenance of the Way that fills without fattening, that strengthens without striving, that teaches not through fear or punishment but through gentle presence.

To drink from the Great Mother is to accept that the world cannot nourish your soul. It is to choose a path most will not see or understand. It is to be different, not by intention, but by transformation. It is to become again as a child—helpless, open, beloved.

This is not just nourishment. This is communion. This is salvation.

The Same Voice, Different Words

What amazes me is how perfectly this ancient Chinese wisdom aligns with the words of Jesus. When Christ says, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28), he's offering the same invitation to emptiness that Lao Tzu describes.

When Jesus declares, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3), he's pointing to the same profound truth: that our spiritual poverty—our willingness to admit we don't have it all figured out—is precisely what makes us available to receive the infinite.

Walking Through the Valley of the Shadow of Death

“Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me.”

— Psalm 23:4

Since that night, I have often returned to this verse with a trembling heart. I cannot say with certainty what I saw, but I have asked myself again and again—was that shadow the very one spoken of in the Psalms? Was it the Shadow of Death, not just as metaphor, but as a presence, a reality, a sentinel between worlds?

And if it was... ***why me?***

Why would something so unholy and terrible — so sorrowful and ancient — choose to reveal itself to someone as broken and flawed as I am? I am no prophet. I am not pure. But even at my worst, I have tried to do the right thing — not out of fear of God, though I am terrified of His divine wrath, but because the right thing is the RIGHT THING TO DO. It’s so simple a child can understand it, yet most adults can’t even fathom doing anything that might affect their bank account. The world is so obsessed with money now that even if they were standing face to face with the Second Coming himself, they’d be more concerned with getting it on video to post online and cash in — rather than actually listening to what Christ had to say. It’s disgusting.

Perhaps no one is truly worthy—and yet, God reaches out still. The Tao flows where it will. Christ dined with sinners. The Spirit blows where it pleases.

I did not earn this vision. I did not seek it. But I received it. And I carry it now like a scar and a gift, a mystery still unfolding.

I share this story not because I expect you to believe it, but because I hope it might encourage you to remain open to the impossible in your own life. The path I've walked—this journey toward emptiness and surrender—isn't unique to me. It's available to anyone willing to let go of the need to control and understand everything.

You don't need to have visions or extraordinary experiences to walk this path. You simply need to be willing to release your grip on how you think life should unfold and trust that something larger than your individual will is already at work.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.” — Psalm 23:4

That Easter night, I came face to face with something I still don’t fully understand. A shadow on my wall. A voice lost to judgment. A presence that felt like it had once known God—and been cast out.

It didn’t speak wisdom. It radiated warning.

Then the real event began. My laptop moved on its own. A vision appeared. A white bull asleep on green grass. A red bull flying across the stars. And then—verse 20 of the Tao Te Ching, playing itself.

It wasn’t the shadow that changed me. It was what followed.

I’m not saying I was chosen. I’m saying I saw something. And I’ve spent every day since trying to figure out why.

What if this world really is a test of will and integrity? What if those who try to walk the path—who don't just talk about it but live it—draw the attention of both light and dark? What if the shadow I saw was one of many who fell, and wants you to fall too?

I've wondered why God let me see that. Why me? I'm not clean. I've done things I regret. I've been lost, broken, addicted. But maybe that's the point.

It reminds me of that old parable—where a man looks back on his life and sees only one set of footprints in the sand during the hardest times. And he says to God, "Why did You leave me when I needed You most?"

And God answers: "I didn't leave you. That's when I was carrying you."

That's what I felt. Not abandonment. Not madness. But a hand under me, holding me up in the dark.

The shadow showed me what the price of rebellion looks like—cut off, voiceless, cursed. But God showed me what surrender looks like: floating like a wave, drinking from the Great Mother's breast, resting in a love that has no edges.

This is the Tao of Christ. Not a system. Not a show.

A return to what you were before the world told you who to be.

It's not about being worthy. It's about being willing.

My prayer for you, dear friend, is that you might find your own doorway into this dance, your own Easter night when the impossible becomes not just possible, but inevitable.

The invitation is always there, waiting in the quiet spaces between your thoughts, in the pause between your heartbeats, in the moment when you finally stop trying to figure it all out and simply let yourself be loved by the mystery that gave you life.

This is why I wrote this book. Not to convince you of anything, but to remind you that you are already held by something infinitely larger and more tender than your fears could ever imagine.

The journey toward emptiness is really a journey toward fullness. The call to become nothing is really a call to become everything you were always meant to be.

Are you ready to let go and find out what remains when all the noise finally stops?

About This Book and My Experience Writing It

In 2018, I was working for a wealthy individual who had been grooming me to take over his multi-million-dollar contractor company. Several of my co-workers—employees who had been with this man for decades—became very jealous of the fact that he was clearly considering handing the company over to me when he retired, someone who had only just *begun* working there, because the rest of his employees would not have been capable of running the business without spiraling it into the dirt.

This led to a great effort to discredit me, which culminated in my being terminated unexpectedly.

This came around the same time that the woman I was dating—and was hopelessly in love with—had cheated on me, gotten pregnant, and soon after committed suicide.

This situation was too much for me to bear, and I broke down.

I had no income and no savings, due to a few failed attempts at learning to trade crypto that led to thousands of dollars being stolen from my crypto wallet by hackers, and I ended up homeless briefly.

To make matters worse, I was trying to launch a true crime podcast around this time in an effort to get back on my feet and start working for myself again.

I began investigating a suspicious murder of a young woman that the local cops marked as "death by exposure," though dozens of locals I had interviewed claimed she had been kidnapped, gang-raped, and murdered in some sort of gang-related "Satanic" ritual.

I did not believe the claims about the ritual aspect of her death, but it made this a very interesting topic, and I began to commit every day of my life to solving the mystery behind her death.

Even though I was in my late 30s at the time, I was still pretty naive about how the world really worked and to what lengths powerful people would go to protect their secrets—especially when hundreds of millions of dollars were at stake.

My investigation into her death made me the target of local gang members who had assaulted me one evening, pulled a gun on me another time after I refused to stop digging, and finally, one night in March of 2019, while walking mere feet away from where her lifeless, nude body was found—surrounded by strange occult symbols related to ancient Babylonian black magic and Satanism—I was brutally beaten and robbed by several armed attackers and chased into a nearby building—one I thought to be abandoned, but instead was full of people in the middle of the night.

I thought I was safe and went to the nearest man and told him I needed an ambulance and that I had just been beaten and robbed.

Instead of an ambulance, police arrived and arrested me, with the arresting officer saying, “We have been expecting you, Jason.” He knew my name. **This was clearly a setup.**

I was taken to jail, and a few days later met with a public defender who told me if I pled guilty I would get "two weeks in jail," so I took the plea.

I ended up being sentenced to a Draconian ten-year prison term—ten years for running for my life! As if this was not bad enough, the sentence was also hidden from me for years to prevent a timely appeal.

It was a calculated effort to ruin my life and they succeeded...

I could not understand why this was happening to me or what I could do about it.

Two years into my sentence, I filed a pro se motion to be re-sentenced and was released.

I continued with my life, believing this horrible experience was behind me.

Several years later, I began thinking about that poor girl and started contacting various legal action groups, the Department of Justice, the FBI, and others, hoping to get her death reopened as a homicide.

What happened then I could not believe.

I was arrested four years later while out shopping for a used car on a "warrant" claiming I had "absconded" from probation related to this case.

The arresting officer stole several thousand dollars in cash from me that he never turned in to the jail. I was held illegally on an expired detainer for months, and I believe sealed records were edited to justify my arrest and prevent me from suing.

I just could not understand why these people were doing this to me.

Then in 2025, I finally learned why all of this had happened to me: the abandoned building where that girl was found dead was being considered for a $300 million real estate investment, and if it was known that a young woman was brutally murdered there, it would have killed the deal.

In fact, I believe my attempts to expose this corruption led to the company ultimately backing out of the deal, and I was rearrested in retaliation.

I pissed off some very powerful locals, and they wanted my head on a platter.

I am writing *The Tao of Christ* while technically on the run from these corrupt officials, and I honestly believe that my life, or at the very least my freedom, is in danger.

I cost some powerful people millions of dollars, and I am just some armchair philosopher and amateur journalist without the money I'd have needed to hire a legal team to fight against an insurmountable force of completely corrupt *monsters* that wanted to ruin me.

I am so afraid right now that I wrote the entire *Tao of Christ* book—something I had been wanting to do for

years—in a matter of four days, in a non-stop explosion of writing, because I wanted to put this work out before I ended up dead or thrown in prison and murdered by some bribed gang member—which is something that happens a lot more than people realize in the system.

It is my hope that this book actually does well and brings me the income I need to hire a civil rights attorney and private investigator so that I might fight my legal battles as well as expose the corruption that protected a gang of killers who seemed to be under the employ of the very police and city that is supposed to protect it's inhabitants from these sorts of gangs.

I know most of you will not believe me because of the account regarding the *shadow* on my wall, and that is fine. I am only telling you what happened to me personally.

I cannot understand how millions of people will believe in alien abductions but will laugh at anything "Biblical" happening to someone or believe that the police are totally clean and never do anything wrong, when in reality, they are a gang of thugs that we have been bankrolling for decades and are some of the most corrupt and dishonest people ever to walk the earth.

The road the greedy and corrupt travel runs in the exact opposite direction of everything this book teaches.

If it so happens that you, reading this, are an attorney or know of one that would represent me and help bring me and this poor girl who died horribly justice, I would be very thankful if you could reach out to me via email.

Thank you again for checking out *The Tao of Christ.*

God bless you and your family.

Sincerely,

J. Allen Cataldo

If any part of this book spoke to you—if it helped you face your own demons or made you feel a little less alone—I'd truly love to hear from you. You can reach me at JasonAllenCataldo@Gmail.com.

Suggested Bibliography
Core Texts:

- *Tao Te Ching* – Lao Tzu, translated by **Stephen Mitchell**
  A poetic and accessible translation of the foundational Taoist text, widely used in comparative spiritual studies.

- *The Gospel of John* – New Testament
  Especially relevant for its Logos theology, which parallels the Taoist concept of the unnamable source and divine order.

On Christianity and Taoism:

- *Christ the Eternal Tao* – **Hieromonk Damascene**
  A profound Orthodox Christian reflection on how Taoist philosophy finds fulfillment in the person of Christ.

- *Jesus and Lao Tzu: The Parallel Sayings* – Edited by **Martin Aronson**
  A comparative collection showing striking similarities between Jesus' teachings and the Tao Te Ching.

- *The Tao of Jesus: An Exercise in Inter-Traditional Understanding* – **Joseph A. Loya, Wan-Li Ho, and Chang-Shin Jih**
  Academic and spiritual dialogue between Taoism and the teachings of Jesus.

On Alan Watts and Eastern Spirituality:

- *Tao: The Watercourse Way* – **Alan Watts**
  Watts' final book, providing an elegant introduction to Taoism and its implications for modern life.

- *The Book: On the Taboo Against Knowing Who You Are* – **Alan Watts**
  Explores Eastern non-dualism, particularly Taoist and Vedantic philosophy, in light of modern Western psychology and theology.

- *Behold the Spirit: A Study in the Necessity of Mystical Religion* – **Alan Watts**
  Watts' early attempt to reconcile Christian doctrine with Eastern mysticism, bridging the gap between faiths.

On Mysticism, Non-Duality, and the Way:

- *The Cloud of Unknowing* – Anonymous (14th century)

A Christian mystical classic that shares Taoist sensibilities about surrendering thought to experience the Divine.

- *The Way of Chuang Tzu* – Translated by **Thomas Merton**
  A contemplative Christian monk's poetic rendering of Zhuangzi's teachings, showing deep resonance with Christian mysticism.

- *New Seeds of Contemplation* – **Thomas Merton**
  A deeply introspective Christian text that mirrors Taoist simplicity, surrender, and inward stillness.

Philosophical and Interfaith Reflections:

- *The Perennial Philosophy* – **Aldous Huxley**
  A powerful survey of the core mystical insights common across all religious traditions, including Taoism and Christianity.

- *A Christian Looks at the Tao* – **Tom Parks**
  A modern evangelical's exploration of Lao Tzu's teachings in light of the New Testament.

Additional Works by Stephen Mitchell:

- *The Gospel According to Jesus* – **Stephen Mitchell**
  A thoughtful, humanistic re-translation of Jesus' words, with commentary that often mirrors Taoist sensibility.

- *Bhagavad Gita: A New Translation* – **Stephen Mitchell**
  Not directly Taoist or Christian, but important for seeing how Mitchell handles mystical traditions across cultures.